

SATAN



..... AND THE
SAINT

.....

JAMES M. GRAY

COLPORTAGE
LIBRARY

120

PROPERTY
THE CHURCH ON THE VINE

NOV 04 '02 - C

BC 6-21-06

BR 123 .G68 1909

**Gray, James M. (James Martin),
1851-1935.**

Satan and the saint : or, The present
darkness and the coming light; popular

Satan *and* The Saint

OR

The Present Darkness *and* The Coming Light

POPULAR BIBLE STUDIES ON THE PERSON-
ALITY OF SATAN, THE EVIL OF CHRISTIAN
SCIENCE, THE POWER BEHIND THE
MEDIUM, THE HERESIES OF THE "MILLEN-
NIAL DAWN," THE CHARACTERISTICS OF
THE AGE END, *and* THE SECOND COMING
OF CHRIST.

By JAMES M. GRAY

Former President of the Moody
Bible Institute of Chicago; Author of "Synthetic Bible Studies,"
"How to Master the English Bible," "The History of the
Holy Dead," "Primera of the Faith," "The An-
tidote to Christian Science," etc.

MOODY PRESS

153 Institute Place

CHICAGO

PROPERTY OF
THE CHURCH ON THE WAY

BR
123
.G68
1909

**COPYRIGHT, 1909, BY
JAMES M. GRAY
ENTERED AT STATIONERS' HALL**

Printed in United States of America

PREFATORY NOTE.

These lectures, if they may be so dignified, were given extemporaneously before popular evening audiences. Reported stenographically, the author had an opportunity to glance at the type-written copy before it went to the printer. But beyond the change of a word here and there, the omission of a tautological phrase, and the breaking up of a paragraph, nothing has been done for their literary improvement.

The people who heard the lectures wished them in permanent form, and it was thought wise to gratify their desire. Newspapers had noticed them here and there, and letters had come from various quarters asking the same thing—hence this little book.

Michael Angelo said that “Art is the purgation of superfluities.” Perhaps, if that is the case, there may be art here, for the superfluities are not many. But what the lectures lack in art, it is believed they make up in truth—the truth revealed in God’s Word, and needed for these times.

May the Lord be pleased to bless and use these pages further than the author’s voice could reach.

JAMES M. GRAY.

*Moody Bible Institute,
Chicago.*

CONTENTS

Chap.	Page
I. The Trial of Job, or Is Satan a Person?....	7
II. The Evil of Christian Science, or Satan as an Angel of Light.....	25
III. The Power Behind the Medium, or The Secret of the Occult.....	47
IV. Old Foes in New Forms, or The Heresies of the "Millennial Dawn".....	67
V. A Dream of History, or Is the World Grow- ing Better, or Worse?.....	89
VI. "That Blessed Hope," or The Second Com- ing of Christ.....	107

The Trial of Job,
or
Is Satan a Person?

CHAPTER I.
THE TRIAL OF JOB,
OR
IS SATAN A PERSON?
Job 1 and 2.

I SHALL ask you to open your Bibles and read the text with me, our purpose being to cover simply the first and second chapters of the book of Job. It is assumed that Job is a historic character, that he really lived, and that the incidents recorded in this book are records of fact.

I cannot pause to prove these things, but I ask you to believe them, as I apprehend most of you already do. I may add simply that I have given attention to the subject, and am satisfied that in the story of Job we are dealing with a person and not a myth, and with a record of fact and not an allegory.

Let us read the first five verses of chapter one, which give us some account of his history and character.

I. Job's History and Character.

You will notice that God Himself has drawn the picture of Job. It is He who tells us who Job was, and that he lived in a certain place, and was a perfect and upright man, one that feared Him and eschewed evil.

We learn, also from the same source, that he was not only a good, but a rich man. It is well to remember in these days that wealth in itself is not a sin; it depends entirely upon how one obtains it and how he uses it. God, in all the centuries, has been pleased to make some men wealthy and to bless them in their wealth and use of it as it has been consecrated to Him. And so in this case, we are dealing with a good man, who is at the same time a rich one.

How very sensitive was Job's piety! When his sons feasted, lest they should have been guilty of sinning against God unwittingly, he would give Him the benefit of the doubt, and offer sacrifices for them as the priest of his household. He lived in an early day, doubtless as early as the time of Abraham, when the head of every household was its priest.

The curtain now falls upon this earthly scene, and is lifted upon a heavenly one.

I will ask you to read verses six to twelve.

II. Jehovah Challenged.

Let us pause to consider what I have called a challenge to Jehovah. We have a mysterious feature here in the reference to the day "when the sons of God came to present themselves before the Lord."

That phrase "sons of God," wherever used in the Old Testament, always refers, not to men, but to angels; whether they are good or evil angels the context must determine. In this case doubtless, they were good angels.

God seems to have given the different parts of His great universe into the charge of different angels. We find in the Old Testament that He has given certain *nations* into their care—His own nation Israel, for example, to the archangel Michael. Jesus also spoke of children having angels in charge of them. "Their angels do always behold the face of my Father which is in heaven" (Matthew 18: 10). So it would appear that in these ranks of angelic beings, of whom we know so little, God has put some in charge not only of nations, but the planets of the world.

Here is a picture of a time when "the sons of God" are returning to give an account of their stewardship unto Him, to report concerning the affairs committed to them. And mystery of mysteries! Satan comes also among them. Is it possible that he has access unto God?

SATAN THE GOD OF THIS WORLD.

The answer is difficult to state in a sentence or two, but we need to remember that Satan is an angel, and one of the greatest God created. He was created holy, and it would appear that God gave unto him the control and government of this world. He fell through pride, and the world fell with him, as we learn in Genesis 3. Yet God has not been pleased thus far to entirely denude Satan of all the power originally committed to him. He is still called in Scripture, "the god of this world," and in a real sense he is its god, and the one its people worship. He doubtless has

access to God even now, for he is not yet cast down to this earth, as we learn will be the case in the end of the age (Revelation 12).

Jehovah inquires of him as to why he has come, and his answer is notable—"From going to and fro in the earth, and from walking up and down in it." The Hebrew words mean not merely a careless and indifferent "going to and fro, and walking up and down," but a careful, discriminating and scrutinizing one. It would seem that he were peering into things, and especially the characters of the saints, if haply he may have wherewith to accuse them before God, for you recall that in the New Testament he is called "the accuser of the brethren."

Jehovah draws his attention to Job, as one than whom "there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." It were as though He said: "Satan, thou hast found nothing to accuse in him." But the latter is ready for the occasion and has a charge to make even against Job. He charges him with a mercenary spirit, saying: "Doth Job serve God for nought?" or, in other words, he says: "The reason Job serves Thee with such apparent faithfulness is because Thou hast subsidized him, bribed him. Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?"

PROTECTING HEDGES.

Here are three hedges God placed around His saint: the personal hedge, the family hedge, and the property

hedge—the hedge about him, about his house, and about all that he hath on every side. “Thou hast blessed the work of his hands,” Satan adds, “and his substance is increased in the land. That is the reason he fears Thee, and is so perfect and upright in Thy sight. But now, O Almighty One, put forth Thine hand and touch all that he hath, and I say unto Thee that he will do what the rest of the world is doing. He will renounce Thee to Thy face.”

We sometimes speak of this book as a record of the trial of Job, and for convenience I have so denominated it in the title of this lecture, but, it is not Job who is on trial so much as God Himself. It is a question as to whether God is able to “keep the feet of His saints,” and whether His grace is, after all, sufficient for His people. Is it necessary for God to bless us in our personal and temporal affairs that we may be faithful unto Him, notwithstanding the grace He has shown us through His Son?

Satan challenges God on this score, and (glory to His name!) He condescends to accept the challenge. Satan throws down the glove, and God picks it up in the words: “Put forth thine hand now. Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.”

You will observe that, so far as the saints are concerned, although Satan may have a certain power over them, it is, after all, limited of God. God says: “Thou mayest have all that Job has in thy power, but upon

himself thou canst not put thine hand; I limit thee there, I hold thee in restraint." The curtain now falls upon the heavenly scene, and once more rises upon that of earth.

Let us read verses thirteen to nineteen.

III. Satan's Personality and Power.

We ask sometimes whether Satan is a person, a person of power, and what relation he bears to the things of earth, and especially to the people upon the earth. God answers these questions here in outline, giving concrete illustrations concerning some of them. He shows us not only that Satan is a person, but one of very great power. We see it exercised over the winds, and the lightnings of heaven; over the wills and dispositions of men, as in the case of the Sabeans and Chaldeans, moved by him to murder and pillage; and upon the bodies of men, not only bringing disease upon them, but taking away their lives.

We sometimes wonder at earthquakes, famines, pestilences, conflagrations, cyclones, tornadoes, and other physical calamities, and ascribe them to the laws of nature, or the violation of those laws. That is as far as we can go without the revelation of God's Word. But when we come to that we have a broader horizon set before us, and the question arises as to what extent the god of this world, in his malignity toward men, may have to do with all these things.

PROPERTY OF
THE CHURCH ON THE WAY

Keeping in mind that here we have a challenge to Jehovah, let us ask, Who has won in the contest, Satan or He? Is it true, or not, that God *can* keep the feet of His saints? That His grace is sufficient for His people, even in the face of loss and suffering of the direst kind? The reply is given in the verses that follow:

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.”

In other words, God won, and Satan was defeated.

But the latter is not satisfied. The curtain falls again upon the earthly scene, and rolls up upon a heavenly one.

Now read chapter two, verses one to six.

IV. Satan Knows Men.

This scene corresponds to the preceding heavenly scene. There is, however, a change in the language of Satan’s reply to Jehovah; for when the latter says: “Thou hast not yet been able to move my servant Job, though thou hast tried to move me against him without cause,” he replies, in effect: “Ah! Thou hast not permitted me to go far enough. Thou hast allowed me to break through the property hedge, and take away his possessions, and the family hedge, and take away his

sons; but Thou hast not allowed me to break through the personal hedge, and put my finger upon him. Skin for skin, yea, all that a man hath will he give for his life."

Satan knows well the human heart. Next to God, there is no being who knows it as well as he. He knows how much men think of physical life and health; he knows what men will do to save themselves from disease or deliver themselves from it when it comes upon them; he knows that some are ready to sell their souls for the sake of benefiting their bodies. And it is upon this principle, and with reference to this fact, that he influences and holds so many of them today in the subtle snare of Christian Science.

"Skin for skin, all that a man hath will he give for his life. Just let me touch Job personally, and he will curse Thee to Thy face." Jehovah picks up the glove again. He accepts the challenge once more, and says: "He is in thine hand, although thy power is still limited. Save his life, but do with his body what thou wilt. My servant Job will stand firm and loyal to me, though thou dost afflict him with all the severity within thy power. He will not apostatize nor worship another god."

Let us read verses seven to ten.

V. Mistaken Comforters.

It was the unkindest cut of all, the strongest temptation yet, when Job's wife said to him: "Dost thou still hold fast thine integrity? Curse God, and

die." But Job replies: "Thou speakest as one of the foolish (impious) women speaketh." That is, as one of the women of the world, in that thou wouldst have me desert God because He has seen fit to visit evil upon me. Shall we worship and serve Him only when good is being received, and turn our backs upon Him when the opposite is true? "In all this did not Job sin with his lips." In other words, God was again the winner, and Satan the defeated one. God's grace is sufficient for His people, and He *can* keep the feet of His saints.

But the serious question comes, Why was this suffering permitted upon Job?

Friends came to comfort him, and sought to answer that question with their finite wisdom. There were four friends divided into two parties, the first consisting of three, and the second of one. The three contended that such suffering was an evidence of great iniquity: "Job, thou art a great sinner, because thou art a great sufferer." Job denied this on the ground of his known righteousness, and on the ground that the wicked were prospered.

The three friends are silenced, and the fourth comes into view. He denies that great suffering is necessarily an evidence of great sin, and says: "The suffering is sent for the good of the sufferer."

But God Himself denies that. Not, of course, in every case does He deny it, but in this case of Job He denied that this was the primary, or the great cause for which this suffering was allowed. He declares that

none of these friends have spoken true, they have **not** represented Him in the comfort they sought to bring, and Job is directed to present offerings on their behalf and intercede for them, that they may be forgiven.

VI. Why Saints Sometimes Suffer.

This leads to the more general question, What is the cause of suffering in the case of God's people in any case? It may sometimes be chastisement, and doubtless it is always for the good of the sufferer. But is there not a reason far beyond either of these? That reason, as set before us here, and in other places in the Word of God, is the glory of God Himself.

I call your attention to another very striking illustration of it in the New Testament—the story of the man who was born blind and to whom Jesus restored sight, in John 9.

There was a day when Jesus and His disciples were passing by this blind man, seated by the Temple gate, and the disciples, interested only in a question of theology, asked Jesus: "Who did sin, this man, or his parents, that he was born blind?" And Jesus answered: "Neither did this man sin, nor his parents, that he was born blind, but that the works of God might be manifest in him."

We do not understand Jesus to say that this man was not a sinner, or that his parents were not sinners, for that would contradict the Word which says: "There is none righteous, no, not one." But it was not because of any specific sin on the part of this

man or his parents that he was born blind, but for a higher reason,—that God might be glorified in the restoration of his sight.

CHRIST'S CREDENTIALS.

Think of the gracious revelation of God's purpose and power in this case, and in many another that might be named. Away back in the councils of eternity God determined to redeem the human race, putting the iniquity of us all upon the Person of His own Son, our Savior Jesus Christ. It was necessary that that Son should take upon Himself our human nature; that He should come to earth; and that He should be known and identified when He came, by the works He should do, that men might believe on Him.

And so, for your redemption, and mine, and that of the whole world, God caused this child to be born blind. It brought sorrow to his parents and to himself. Day after day, when old enough for the purpose, he was led to this conspicuous place by the Temple gate. Day after day, week after week, month after month, year after year he sat there. All Jerusalem knew him; thousands of people from Judea and Galilee knew him and knew he had been born blind.

And now the reason for it all! The Son of man has left the glory He had with His Father before the world was; He has come down to earth to suffer and die; and He is about to be identified as the Son of God and the Savior of the world. On this memorable day He is passing by the Temple gate, and seeing this

man, speaks to him the word of power that gives him the sight he never had. The man returns to his home and it is known there, and in all Jerusalem, and in all Judea, and in all the world, that God did it to certify to the well-beloved One, Whose blood cleanseth us from all sin.

SUFFERING WORTH WHILE.

Was it not worth the while of that man to have been born blind, and to have suffered so? Was it not worth while for his parents to have suffered? Does God ever put suffering upon His faithful witnesses when reward does not follow it? It was well worth his while, not only for his own sake, but for that of millions of redeemed souls who have been won to God through Jesus Christ. They are in His presence now, because of the testimony he bore to Him by sitting at the Temple gate until He restored his sight.

Men and women, it is worth while being a saint of God, and worth while suffering for Him. Do you remember what Paul says concerning this? He says that we are witnesses for God not only in the eyes of men, but angels. God's intelligences throughout all His universe, are looking down upon the church and magnifying the wisdom, the grace, the power and the love of God, as manifested in His dealings with His people through Jesus Christ. Job was bearing witness not only before men, but angels, evil and holy angels, as well. He was testifying by his fidelity that

God's grace is sufficient, and that He can keep the feet of His saints.

Men and women,—and of course, I mean Christian men and women, regenerated men and women—when trial comes upon us, instead of causing our hands to hang down and our knees to become weak, it should have the opposite effect. Let us lift up our heads and throw back our shoulders, and strengthen our hearts and count ourselves happy that God hath thought us worthy to suffer for Him! Let us trust Him though He slay us!

DOES IT PAY?

Does it pay to serve God? "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4: 8). It paid Job to serve Him, for his latter end was better than the beginning. And Jesus says that no man hath left father or mother, or brother or sister, or wife or children, or houses and lands, for His sake and the Gospel's, who shall not receive a hundred-fold now in this present time, and in the time to come life everlasting!

May God's blessing rest upon the exposition of His Word, sanctifying our hearts in it and strengthening our faith by it. As we go out to face whatever is before us, may we do so with the courage, and patience and hope born of the knowledge that we are His, and that He is ours through faith in the once crucified, but now glorified, Redeemer.

Excursus on the Historicity and Period of Job.*

That Job is a historical character would seem to be settled by such Scriptural allusions to him as Ezekiel 14: 14, and James 5: 11.

Added to this, the contents of the book itself is a proof of its historicity. Not only is there an absence of any intimation of its unhistorical character, but the details of persons and places in which it abounds testify to the opposite. Such things are not found in an allegory.

Dr. Taylor Lewis, the distinguished Hebraist and commentator, says, that since there is nothing in the book itself to lead to the thought that it is unhistorical, it would amount to the perpetration of a fraud, if such were after all, the case. "In this respect," he goes on to say, "it differs from all the fables, riddles, parables and allegories of the Scripture, which no subsequent inspired writer was ever led to regard as actual history."

It is the apparent strangeness, the very unusual character of the recorded experience of Job that leads certain critics to doubt its reality, but on comparison with the records of Abraham, Jacob, Joseph and others of his contemporaries, it is not so strange.

JOB'S PERIOD.

I agree with those who place the period of Job as early as the patriarchs; and one thing that suggests it is the long life of Job, about 200 years, comparing more nearly with the ages to which men then lived than at any subsequent period.

But there are allusions in the text of the book also which help to fix its period. For example, the worship of God described in the first and last chapters, is seen to be that of sacrifice without any officiating priest or

*"Primers of the Faith." by the author, pp. 75-77, F. H. Revell Co. \$1.00 net.

any sacred place, just as we find it in the time of the patriarchs, but not in the time of Moses. The allusions to the worship of idolatry also, viz., that of the heavenly bodies (Job 31: 26-28), point to the earliest form of idolatry known.

But there are certain omissions in the book which are equally strong evidence to its antiquity; for example, it never mentions the books of the Old Testament, or the history of Israel. This is almost incredible on the supposition that such a literature and such a people were in existence. Nor is there any mention of the destruction of Sodom and Gomorrah, though those nations were in the neighborhood of Job's locality, and would have furnished a strong weapon in the hands of his "friends" to emphasize certain arguments they were insisting upon.

Indeed, I find that many expositors place Job as a contemporary of Abraham, and suppose the chronological order of the book to be somewhere between the 11th and 12th chapters of Genesis.

AUTHORSHIP OF THE BOOK.

The question of the authorship of the book is perhaps indeterminable, some ascribing it to Job himself, some to Elihu, and some, the largest number perhaps, to Moses. Of course, the author may have lived much later than the hero, and gathered his material from tradition and earlier writings, compiling the whole in its present literary form under the inspiration of the Holy Spirit as in the case of other books to which reference has been made.

Its place in the Old Testament Canon is authenticated by our Lord and His apostles. It was part of the Bible as they knew it, and as they used it.

The Evil of Christian Science,
or
Satan as an Angel of Light

CHAPTER II.

THE EVIL OF CHRISTIAN SCIENCE,*

DII

SATAN AS AN ANGEL OF LIGHT.

1 John 4; 2 Thessalonians 2; Hebrews 6; Colossians 2.

IN our meditation on the book of Job, we saw Satan in his malignant power bringing disease upon a saint. Now under the head of "The Evil of Christian Science, or, Satan as an Angel of Light," we shall see him removing disease from a saint. His motive, however, in bringing disease upon one, or taking it from another, is the same,—the promotion of his own interest and the kingdom of darkness.

I will shortly ask you to read the Word of God upon the subject, but first, let me call your attention to some preliminary statements.

NO ATTACK ON CHRISTIAN SCIENTISTS.

In the first place, I have no intention of making an attack on any Christian Scientist. I count some of them among my friends who would do almost anything to show their friendship for me, and who know I would do the same for them.

*For a fuller treatment of this subject, see the author's "The Antidote to Christian Science," uniform with this volume at 20 cents net.

I have no intention of attacking Mrs. Eddy. If anyone desires to know of her history, it has been set before us with fairness, I think, in one of the popular magazines of the day, in its issues of 1907 and 1908.

Neither is it my purpose to make any attack upon Christian Science itself as a system of healing. If it limited itself to the healing of the bodies of men and the bettering of their morals, who could say it nay? Should we not all wish it God-speed? As a system of healing, it is only another phase of the mind cure, which has been employed by reputable physicians in all the centuries, in the healing of certain diseases.

I. Christian Science a False Religion.

But Christian Science is nothing if it is not a system of religion; not necessarily a new religion, but an old one under a new name. And as such it antagonizes every fundamental teaching of the Gospel of Jesus Christ. Today I received a postal from someone who saw an announcement of this lecture, and criticised me for what I was about to do. He thought I could be in better business than attacking Christian Science, which was headed Godward. The writer, I doubt not, was perfectly sincere; but the reading of the card did not ruffle me, because I knew its author was either ignorant of Christian Science or of the Word of God; for the former, as a system of religion, is not headed Godward, but the opposite.

You will remember what we learned in the previous lecture concerning the subtlety of Satan. You will re-

call his challenge to the Jehovah, "Skin for skin, yea, all that a man hath will he give for his life." I repeat what I then said, that he knows the human heart better than any other being, except God Himself. He knows how much man thinks of physical life and health, and what he will do to relieve himself of disease. He knows that some think more of their bodies than their souls, and that they may easily be led away through the healing of the former into the worship of "the god of this world."

THE EARL'S TESTIMONY.

Some time ago there was in this country an English earl, a Christian Scientist, who on being interviewed, gave this testimony: He and his wife were members of the Church of England, I think. His wife was afflicted with what physicians described as an incurable disease, but becoming acquainted with Christian Science, was healed of it.

Naturally, he became interested in a system that could work such a change in her, and from being interested on her account, he soon became interested on his own. He had a certain illness which it removed. Moreover, he had been addicted to the drinking habit, and it delivered him from that; he had been addicted to the tobacco habit, and it delivered him from that; he had been addicted to other vices, and it had given him a general cleansing. Therefore, since he had never received such benefits from the church, and *had* received them from Christian Science, the latter must

be the truth, and Christianity, as expressed in the church, must be error. He followed Christian Science, therefore, and turned his back upon the Gospel of Christ. That is the way Satan works. You see his method of approach. The way he gained the advantage over the earl is the way he gains the advantage in every case by the system we are now to consider.

II. How Christian Science Opposes the Bible.

I want to show you briefly, how Christian Science antagonizes the Bible, and when I have set that before you, we will open the Bible and learn how *it* antagonizes Christian Science.

1. Christian Science *denies the reality of matter*. It says you can think your disease away by thinking your body away, and hence, if that be true, God did not in the beginning create the heaven and the earth, for there is no heaven and earth.

THE BURNING OF THE "GENERAL SLOCUM."

Some time ago, a serious catastrophe occurred on the East River in New York. An excursion steamboat called the *General Slocum* was carrying a party, chiefly of women and children, belonging to a certain church and Sunday school in Brooklyn, to a picnic ground on Long Island Sound. As she approached what is known as "Hell-Gate," she took fire, and before she could be beached about one thousand of her passengers were either drowned, or burned to death. Her captain is today serving a term in a federal prison, as the penalty for his crime of neglect.

But when a Christian Scientist in an eastern state was asked how she could account for such a catastrophe, or harmonize it with her theory that there is no pain, she said: "The catastrophe never occurred, except in the imagination of the people!"

You smile at the remark, and there is a ludicrous side to it, but the subject is too solemn and serious to be laughed at. Do you suppose that woman was an ignoramus? On the contrary, she was well educated, and moving in the highest social circles, the daughter of a cabinet minister in a recent administration. What shall we say in explanation of the power of a philosophy, or a religion, that can delude one like that?

CHRISTIAN SCIENCE IS PANTHEISM.

2. Christian Science not only denies the reality of matter, *but the reality, in the sense of the personality of God.*

Science and Health, With a Key to the Scriptures, the text-book of Christian Science, in some places refers to God as a Person, but in others as though He were not a Person, but rather the impersonal soul of the universe. This is the god of pantheism, who according to its teaching, is in this desk as truly as he is in everything else in the universe, but who is not above and beyond the universe in the sense that he created it.

The god of pantheism is the god of Christian Science. I have that not only from the teachings of

the book, but the lips of one who was a Christian Scientist, a pupil of the distinguished woman at the head of the movement in New York, second only in influence to Mrs. Eddy herself. He was her pupil, and after taking the usual course became a healer and lecturer. He told me that in order to become an adept in Christian Science, it were necessary to renounce belief in the personality of God. The Christian Scientist, therefore, is incapable of employing the language of the Lord's Prayer, and saying: "*Our Father* which art in heaven" in the sense in which the Christian is able to say it.

3. Christian Science not only denies the reality of God, *but as well the reality of Jesus Christ.*

To be sure, He is spoken of in the textbook, but a distinction is made between Jesus and the Christ. As to Jesus, He never could have lived here on this earth in the flesh, because there is no earth and no flesh. He never could have suffered for us, for there is no such thing as suffering. He never could have shed His blood to atone for our guilt, for there is no such thing as blood.

ARE THERE MANY CHRISTS?

As to the Christ being distinguished from the person of Jesus, the teaching of Christian Science is that the conception of the Virgin Mary was not unique, and that there may be more Christs than one. Other women may become so spiritual as to give birth to a Christ in the way the Virgin Mary did. Some of you

have heard Dr. A. C. Dixon affirm that there are today no less than three women in Massachusetts who claim to have given birth to a Christ in that way. With such a view of Christ, His suffering and death, is it any wonder that Christian Science finds no place for the sacrament of the Lord's Supper?

4. Christian Science not only denies the reality of Jesus Christ, *but also the reality of Satan.*

The text-book says: "A lie is all the devil there is." If that be true, then I apprehend there is no statement of Christian Science that gives more satisfaction in hell. For while Satan is so great a being, he is at the same time a most modest one. Of all beings, he most desires to be thought of by men as though he did not exist, for his power is greatest over them when they have no apprehension of him.

But if a lie be all the Satan there is, then we must cut out the third chapter of Genesis, with the history of the Fall and all the subsequent history of sin. If there be no Satan, we must cut out the book of Job. If there be no Satan, then there is no reality in the temptation of Christ in the wilderness. If there be no Satan, then there is absolutely no meaning to what the book of Revelation says concerning the culmination of wickedness at the end of the present age, and at the end of the millennium itself.

IS MILK INTOXICATING?

5. Christian Science not only denies the reality of Satan, *but the reality of sin.*

To be sure, the text-book speaks of sin, only to say that sin cannot be forgiven, in which it contradicts the Word of God, which says: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But the text-book does not mean by sin what the Word of God means. Sin in the text-book is simply an error of mortal mind, and you can think it away as you can think your disease away.

Take the comparison of Mrs. Eddy between alcohol and milk. She affirms that there are no intoxicating properties in alcohol, but only in mortal mind. Alcohol is intoxicating because people think it so, and if they thought the same about milk, they could become as intoxicated on milk as on alcohol!

6. Christian Science not only denies the reality of sin, *but the reality of prayer.*

This may surprise some more than anything that has been yet stated, for, in the estimation of many, Christian Science is a synonym for prayer. But the prayer of Christian Science is not the prayer of the Word of God. It is not the prayer of the man who has come to know God through Jesus Christ.

What is prayer as the Bible reveals it, and as the regenerated man knows it? It is access of a finite personal being, to an infinite, Personal Being, God, through the mediation and on the basis of the atonement of His Son, our Savior, Jesus Christ. You will look in vain through the text-book for any such defini-

tion of prayer, or any such expression in regard to it.

HYPNOTIZING DR. DOWIE.

Prayer in Christian Science is a form of hypnotism, a kind of introspection and then projection of the mind upon the object or person to be influenced.

Some years ago John Alexander Dowie sought to introduce Zionism into New York; engaging Madison Square Garden, and bringing a host of his followers on a special train from Chicago, to inaugurate the movement. But Christian Science set itself against it.

On the opening night in Madison Square Garden, it was represented by a number of its adepts, located in different places on the floor and in the gallery of the auditorium, to demonstrate against Dowieism, or, in other words, to pray it down. When Dowie and his host came in, robed in priestly garments, and began to march down the aisle, swaying this way and that, and chanting their hypnotic songs,—for Christian Science claims that Dowieism is a form of hypnotism—they began to demonstrate, in other words, to pray.

This is what they did, as one of them related it to me. Folding their arms, and closing their eyes, they began to focus their thought upon what was transpiring in the hall, saying: "This is not truth; this is error; this cannot be; this must not be; this shall not be." And so they continued, and, they claim, (and I am willing to yield their claim), defeated Dowie's purpose

Now, I happen to know from other testimony that this represents what is meant by prayer, as Christian Science understands it. But if that is the prayer of the Bible, then I do not know the Bible, and I myself have never prayed.

III. How the Bible Opposes Christian Science.

Passing now from the way in which Christian Science antagonizes the Bible, let us open our Bibles, to see how the Bible antagonizes Christian Science.

1. *It defines the nature of Christian Science.* Let us read 1 John 4: 1-3:

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

Observe these words carefully: “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” That is precisely the spirit of Christian Science. We need to remember that “flesh” here is not that which Christian Science calls flesh, but which the Word of God calls flesh, and which you and I understand by flesh. Moreover, the “Jesus Christ” referred to

is not the Jesus Christ conceived of by Christian Science, but the Jesus Christ revealed in this Word, Who walked upon this earth, and died for us on Calvary, was buried, and rose again.

ANNULLING CHRIST.

The Revised Version—or the margin of the Revised Version—puts it thus: “Every spirit that ‘annulleth’ Jesus Christ is not of God.” That is what Christian Science does. It *annuls* His incarnation of the Virgin Mary; it *annuls* His suffering upon the cross; it *annuls* His atoning death; it *annuls* His resurrection from the dead; it *annuls* His intercession as our High Priest; it *annuls* His second coming in glory, for Christian Science has the effrontery to say that it itself is the second coming of Christ!

“This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” Mark you, John does not say that this itself is the antichrist, for he is a being, a personal, secular despot, who shall yet arise at the head of the Gentile nations of the earth, blaspheming God and persecuting His saints. But John says that such teaching as this is one of the elements in human history that are preparing the world for the antichrist. It is the *spirit* of the antichrist. This is the nature of Christian Science.

2. The Bible not only defines the nature, but gives *an explanation of Christian Science*. It does so in 2 Thessalonians 2: 8-12:

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

Paul here is discoursing of this same antichrist; not the spirit of the antichrist, but the antichrist himself, the wicked one who shall be revealed at the end of this age, and “Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming.”

This antichrist shall in his coming be aided to impress and gain ascendancy over man by the working of “signs and lying wonders,” which power shall be given him by Satan. Satan can do signs and perform wonders; we saw that in our last lecture. But let us not be misled by the phrase, “*lying* wonders,” as though they are not *real* wonders that Satan does by his representatives. They are real wonders, but are “lying” in that they are wrought to build up the kingdom of lies.

WHY INTELLIGENT PEOPLE ARE MISLED.

So we need not be surprised if we find these signs and wonders today, which, if it were possible, would

deceive the very elect. So the antichrist shall come, and not only with signs and wonders, but "with all deceivableness of unrighteousness in them that perish." As he himself will thus come, so we may expect that before he comes, the "spirit of antichrist," or the false teachings and philosophies of the day shall come in the same way.

But why should intelligent and educated people be thus deceived? "Because they receive not the love of the truth, that they might be saved." I emphasize the word "love." It is one thing for a man to receive the truth, and another to receive *the love of the truth*. One receives the truth in his head, but the love of the truth in his heart.

There are many carried away by Christian Science who seem to know the truth; they are at least able to quote the Bible, and so well at times as to silence some professing Christians who are more ignorant, alas! They seem to have a knowledge of the truth, but there is an absence of the love of it, and thus they can turn away from it. And for this cause—mark it well!—because they have not received the love of the truth, *God shall send them strong delusion, that they should believe a lie!*

Here is the explanation of Christian Science, a delusion fallen upon men as a judgment of God, because they have turned their backs upon the love of the truth. You will hear this question put again and again: "How can you explain the fact that so many cultivated people are led away by Christian Science?" In-

deed, Christian Science gets its votaries from that class. It is never seen in a rescue mission, and does no slum work. It operates among the refined and intelligent. But if Christian Science is so entirely opposed to the Word of God, how is this to be explained? It is a delusion of which we have a striking illustration in the case of that young woman and the catastrophe of the *General Slocum*.

BACKSLIDING AND APOSTASY.

3. The Bible shows us *the peril of Christian Science*. We will read Hebrews 6: 4-6:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

These verses have given much alarm to sensitive Christians who have supposed them to refer to backsliding. But they do not refer to backsliding, but to something far more serious, apostasy. There is a remedy for backsliding: “If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1: 9). A man may be a backslider and still be a Christian, and come back to God through the cleansing blood of Christ. But an apostate has given up Christianity altogether,

and turned his back upon the truth as it is in Jesus. This is what Christian Science represents.

Remember, I do not refer to any individual Christian Scientist, I am referring to Christian Science. I do not know who may be a Christian Scientist. The fact that one has been healed by Christian Science, or sometimes attends a Christian Science temple, is not in itself an evidence that he is a Christian Scientist, in the sense that he has utterly given himself over thereto, and renounced the Christ of the Scriptures. I speak of Christian Science only, but of it not as an illustration of backsliding from the truth of the Gospel, but an absolute apostasy from it. The man who ultimately accepts it, and yields his being to it, is one for whom repentance is impossible, because he has crucified to himself afresh the Son of God. He has left no opportunity for his return to God, because he has wilfully and in the face of light rejected the Savior, than Whom "no other name under heaven is given among men whereby he must be saved."

Finally, the Bible shows us *the remedy for Christian Science*, or the antidote to it, in Colossians 2: 6-10:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The remedy for Christian Science, the offset to it in the church, the antidote to be presented for it, is the preaching of a full and complete Gospel. I ask you to dwell particularly upon the ninth verse: "For in him dwelleth all the fulness of the Godhead bodily." It might be rendered: "In him dwelleth all the fulness of the Godhead in a bodily form."

We who have received Him are complete in Him. We are completely justified, completely sanctified, completely glorified; for although the last is not yet true in our experience while in the flesh, it is as true in the mind and purpose of God as that we are justified or sanctified. These things are one in God's sight. When God called us in His Son, and justified and sanctified us in Him, He did in His eternal purpose glorify us. Oh, if we only knew it better,—and we might know it, if we believed the Word of God—we are as surely glorified with Christ as though we were already with Him in heaven for a million years!

COUNTERFEITING CHRISTIANITY.

Now, what saith the Scripture? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). What is it that Christian Science has, and that you and I need, for our highest good, physical, mental and spiritual? What is it? It is only a counterfeit of that which we have in Jesus Christ, if we have the faith to take it. I say to you that there is a reason for Christian Science, and the

reason is largely found in the faithlessness of the church to her living and glorified Head. If the Gospel of the Son of God were preached as it is revealed to us in the Word of God, first, last, and all the time,—the truth, the whole truth, and nothing but the truth, Satan would have no such opportunity to lift his head among the company of God's people.

I pity many of our Christian Science neighbors; and in a sense, I sympathize with them. It is because of a desire for something better than they were getting in the church that led them to seek it in Christian Science. Does Christian Science better the morals of men? I grant you that it does in some cases. The English earl bore his testimony to it, and other men have done the same. Christian Science will speak of an evenness and calmness of temper which it produces; of a government of the tongue; and of other changes for the moral betterment of men. I am ready to admit it, but what Christian Science does in this respect is simply like fruit tied on to the tree, in comparison with that which grows from the root. The fruit of Christian Science is not the fruit of the Spirit.

DIVINE HEALING VS. CHRISTIAN SCIENCE.

And as to the healing of the body, if we—in our prayer-meetings—would bear testimony, backed up by our life and conduct, concerning the power of Jesus Christ to heal, as Christian Scientists do of their cult, our prayer meetings would have more life and animation in them, and be more worth while attending

than some are. Jesus Christ is the healer of the body as well as the soul. I do not say it is a sin to use a remedy for healing, the saint may do that and be perfectly consistent with the Gospel, but it is Jesus Christ who heals, whether means are used or not.

And as to the absence of means, I could talk to you an hour of what I know from my own knowledge as to the power of Christ thus to heal. And there are plenty in this church who can corroborate what I say.

A WOMAN HEALED BY FAITH.

Let me give you a single illustration. It is the case of a young married woman, about thirty years of age, who had been ill for six years with what is often called "creeping" paralysis. It began at the lower extremities, and gradually developed until it had reached the more vital parts; and for three years she had not been able to eat a meal of solid food. Moreover, she had a lump on her spine as large as a man's fist. There was no cure for her in *materia medica*. When she had an unusual paroxysm of pain, a physician would administer an opiate, but that was all he could do.

She was a Christian, not a Christian Scientist, but a Christian. She believed in God, and Jesus Christ His Son. She was a woman of prayer, a woman of the Bible. The little room in which she lay had become a very Bethel in the blessing it had been to scores of Christian people who used to visit her for fellowship and prayer. Among the visitors were many ministers.

One day a young minister called upon her, to whom she said:

"Oh, Mr. —, I am so glad you have come. I believe God is going to heal me. I have been talking to Him about it, and I believe He is going to heal me through your prayers. Will you pray for my healing?"

The young man was somewhat taken back by the request, and nervously replied:

"Why, Mrs. —, you know I do not believe in divine healing."

"But," she said, "I did not ask whether you believed in it or not, I only asked you to pray that God would heal me. Will you do it?"

"Certainly I will"; and he knelt in prayer.

When he arose he put forth his hand to bid her good-bye, having another engagement to meet, but before her hand touched his, she jumped out of bed and stood upon the floor.

If he had been taken back before, he nearly collapsed now, and, turning to the nurse seated in the room, exclaimed:

"How long has this woman been lying on that bed?"

"Six years," cried the nurse, about as frightened as himself.

He had to leave, but returning that night, what had transpired during the day? The woman had been dressed, and had gone into the dining-room and eaten

a meal of solid food. An examination of her back had been made, and the lump was gone.

She afterwards came into a missionary training-school with which I was connected, took the full two years' course as a Christian worker, and is now doing service for Christ in her home city. I could give you other cases.

My brethren, God saves, God keeps, and God heals. He is here to glorify Himself in the lives and testimony of His people, who are complete in His Son, Jesus Christ.

May He quicken our faith, and sanctify our hearts, and endue us with the Holy Ghost. May we have power to live as Christians ought to live, and have a witness for Him that shall glorify the Gospel of His Son!

**The Power Behind the Medium,
or
The Secret of the Occult**

CHAPTER III.
THE POWER BEHIND THE MEDIUM,
OR
THE SECRET OF THE OCCULT.

Deuteronomy 18.

OUR present theme is "The Power Behind the Medium, or, the Secret of the Occult"—that which is hidden, dark, concealed.

In approaching it, let us review the preceding lectures.

I. Satan is a Person.

It is difficult to understand how Satan can be a person, but one reason is, that we usually associate the idea of personality with a human being. I am a human being, you are human beings, and we are persons; and so we are inclined to think that every person must be a human being.

But if you will examine your dictionaries, you will find that personality is a synonym for self-consciousness, or the identification of one's self. In that sense God is a Person, the angels are persons, and Satan is a person—a person because he is a self-conscious being, one who identifies himself.

II. Satan is a Person of Great Power.

We have learned that Satan is not only a person, but *a person of great power*. We have an illustra-

tion of this in the Garden of Eden, where he was able, through the serpent, to seduce our first parents, and bring sin into the world, with all its woe. We have an illustration in the story of Job, where we saw him with power over the elements of nature, over the wills and dispositions of men, able to bring disease upon men, and take away their lives. We have another in the temptation of Christ in the wilderness, where he was able to lead Him to a high mountain and show Him all the kingdoms of the world, and the glory of them, and say: "All these will I give thee, if thou wilt fall down and worship me."

CHRIST AND SATAN IN THE WILDERNESS.

There are those who affirm that this was not an actual occurrence, but simply a mental experience of Christ, but the record is against such a theory. There are those again, who, while admitting its actuality, declare that Satan was simply practicing his art of an imposter in claiming to be able to give the kingdoms of the world, and the glory of them, to Christ. But the record is against that, for Satan is called in Scripture "the god of this world," and there is a sense in which the kingdoms of the world, and the glory of them, are his as yet. Moreover, if he is able to give them to the antichrist at the end of this age,—“and the Scripture cannot be broken,”—then surely he was able to give them to the true Christ in the wilderness, had the latter been willing to turn His back upon God and worship him.

But we have another illustration of his power in the opposition he has manifested towards the Christian church, in all the centuries, and notably in the ministry of the apostle Paul, as recorded in the Acts. And finally, we have an illustration in that revealed in Revelation concerning the culmination of iniquity at the end of the age, when Satan shall give his power to the antichrist, and when, at the beginning of the millennium in order that righteousness may cover the earth, it is necessary that he be bound for that thousand years.

III. The Kingdom of Darkness.

Satan is the head of a kingdom of great power, called in the Scriptures, "the kingdom of darkness." In this kingdom there are legions of evil angels and demons, who do his will. As an illustration, take Colossians 2: 14 and 15, which speaks of Christ as:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers,"—

by which is meant, these evil principalities and powers of which Satan is the head,—

"He made a show of them openly, triumphing over them in it,"

that is, in the cross. The idea seems to be that these evil principalities and powers laid hold of Christ, if possible to prevent His going to the cross for our re-

demption. And that Christ, as the result of His faith in God, overcame them, or, as the Revised Version puts it, "threw them off from him," as though they were hanging on to Him, in their desperate determination that He should not do the will of His Father.

What is said of Christ in this connection is said of us who are members of Christ, where Paul in his Epistle to the Ephesians writes (see 6:12):

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This means those "heavenly places" where we found Satan himself in the book of Job. These same rulers of darkness are those with whom we, as the saints of God and disciples of Christ, are contending today in our spiritual conflict.

Referring to the book of Revelation again, we find in the twelfth chapter that a day is coming when there shall be a war in those heavenly places, and when those evil principalities and powers, with Satan at their head, shall be in conflict with the hosts of light with the archangel Michael at their head. As the result, Satan and his hosts shall be cast down to this earth. Then it is that the culmination of iniquity on this earth shall take place, which can be put away only by the coming of the Son of man Himself.

IV. Demon Worship.

These demons, which in part constitute the kingdom of darkness, are objects of human worship. We

learn this in Exodus 12: 12, where God declares that He will execute judgment upon the *gods* of Egypt, thus admitting the existence of such gods, while denying their pretensions. In the same way, Deuteronomy 10: 17, and other places, speak of Jehovah as "the God of gods," and "the Lord of lords," the meaning being the same, that He is over all these false gods which exist, though their pretensions are altogether false.

When we come into the New Testament, Paul teaches us in 1 Corinthians 10: 20 and 21 that the things the Gentiles sacrifice they sacrifice to demons, and not to God. "And," said he, addressing Christians, "I would not that ye should have fellowship with demons. Ye cannot partake of the table of the Lord, and the table of denions." Thus it is clearly stated in the New, as well as in the Old Testament, that these demons exist, and that they are the objects of human worship.

V. Demon Possession.

These demons possess and use human beings. In Genesis 6 we read that "the sons of God saw the daughters of men, that they were fair, and they took of them for wives, as many as they wished." The offspring of these unnatural unions are described as the "nephilim," or the fallen ones, of those days; and conservative expositors affirm that "the sons of God," refers to evil angels, who had this unholy and sinful cohabitation with human flesh. Nor is that the

only place in the Word of God where such a union is spoken of.

Coming into the book of Exodus again, we find these demons possessing and using those magicians who sought to withstand Moses; and who—mark you!—were so well able to counterfeit the wonders he did, as to hold in thralldom one of the mightiest kings and kingdoms of ancient days.

We go a little further, and find in First Samuel another illustration in the witch of Endor, who was able, as the Spiritualists of our day claim to be—(not to bring up the dead, indeed, but) to materialize these demons who personate the dead.

Some one may say, however, "Was not Samuel truly brought up on that occasion?" Certainly, but it was not the witch of Endor who brought him up, but Almighty God. God interfered in the work of the kingdom of darkness. He cast aside that kingdom, He cast aside the demons, and the witch herself, causing her to be affrighted with surprise as she saw Samuel appear, in order that He might bring him forth to rebuke the wicked Saul, whom He had placed over the house of Israel.

Take, in the New Testament, the illustration of the Philippian damsel (Acts 16:16-18). She was a woman possessing a spirit of divination, a fortune-teller of those days, who followed Paul and Silas in the streets, crying, "These men are the servants of the Most High God, which show unto us the way of salvation." That spirit, evil though it was, told the truth, and

if Paul and Silas had been like some professing Christians of these days, they would have supposed that because she told it then she would tell it always, and would have followed her instead of the Spirit of God. But Paul had the gift of the discerning of spirits. He knew it was an evil spirit, though the truth was told, and therefore commanded it to come out of her, and it came out.

So we might pursue our inquiry through the whole of the New Testament, finding illustration after illustration in which demons possess and use human beings who permit them to do so.

VI. Spiritism and Clairvoyance.

They not only possessed and used human beings in the Old and New Testament days, but *they do so in our day*. Any who have read Dr. Nevius' book entitled *Demon Possession* have no doubt that this is true today in China, as it was in Palestine in the days of Christ. And not only in China, it may be added, but practically in every nation of the earth.

Take spiritualism, or better, spiritism, as an illustration. I could quote the testimony of men of highest scientific ability, in America and Great Britain, who, while fully admitting a large percentage of fraud in the phenomena of spiritism, yet declare that there is a modicum of fact in it, a residuum of truth that they cannot explain on any scientific principle whatever. The explanation is only to be found in the Word of

God, which gives us the truth concerning demoniacal possession.

Take this extract from Carl Schurz's *Reminiscences*. He is alluding to an experience of his shortly after the war, when at the house of a friend where a young daughter of the family had exhibited power as a writing medium.

They asked Mr. Schurz if he would like to make inquiry of the spirit of Abraham Lincoln, who was said to be present. After asking an earlier question, he asked whether Mr. Lincoln had anything more to say to him.

The answer came, "Yes. You will be a senator of the United States."

"This struck me as so fanciful," says Mr. Schurz, "that I could hardly suppress a laugh, but I asked further, 'From what state?'"

"The answer was, 'From Missouri.' This was more provokingly mysterious still, but there the conversation ceased.

"Hardly anything could have been more improbable at that time than that I should be a senator of the United States, and from the state of Missouri. My domicile was in Wisconsin, and I was then thinking of returning there. I had never thought of removing from Wisconsin to Missouri, and there was not the slightest prospect of my ever doing so. But two years later I was surprised by an entirely unsought and unexpected business proposition which took me to St.

Louis, and in January, 1869, the Legislature of Missouri elected me a senator of the United States.

"I then remembered the prophecy made to me at the spirit seance at the house of my friend, which, during the intervening years, I had never thought of. I should hardly have trusted my memory in regard to it, had it not been verified by everyone who witnessed the occurrence."

One cannot explain such a phenomenon further than to say that demons are smarter than we and know more about us than we imagine, more than we know ourselves. Satan, of course, is not omniscient, nor omnipresent, as God is; but by his legions of demons is practically ubiquitous, practically everywhere. He knows what is going on, and is able to communicate these occult facts to those who represent him, who are able, in their turn, to use them for the strengthening of his kingdom.

SOLD HIMSELF TO SATAN.

Take this fact told by the pastor of a church in Michigan.

There was a professing Christian woman, a member of his church, who consulted a clairvoyant, who told her that her husband would die in a certain way at a certain time.

"Six months from now," the clairvoyant said, "your husband will be standing at a certain corner,"—which she named—"talking with three men. He will ex-

perience a pain, be taken home, go to bed, and never arise again."

Six months from that time, to the day, it occurred. Her husband was standing on that corner, talking with those men; he experienced the pain, was brought home, went to bed, and never arose again. He was a scoffer at the Gospel, and almost with his dying breath, said to his wife: "I wonder what your Jesus will think of me when He gets me?"

Some time after this, the woman, under compunction of conscience, called upon her pastor, and asked him how he could explain the mystery.

He said to her: "Your husband sold himself to Satan, and Satan communicated these facts concerning him to a demon, and the demon communicated them to the clairvoyant."

He asked me subsequently whether I thought he were Scriptural in the diagnosis, and I was compelled to say that, according to the best light I had, he was.

VII. God's Testimony Against These Things.

Let us now turn to Deuteronomy 18, where God gives us instruction upon this theme. There is nothing plainer in His Word upon it, and nothing plainer need be required.

1. *He sets before us the things to be avoided.*
Let us read verses 9 to 11:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer."

Here we have the very things we have been talking about. These are the words of God, through Moses, to Israel, prior to their entrance into the land of Canaan. He directs them to have nothing to do with the abominations in which these nations indulged.

That there may be no mistake, He enumerates them: "None of you shall make his son or daughter to pass through the fire." He here prohibits the worship of Moloch. This was a brazen image, heated to a white heat, through the folded arms of which, the child was passed after it had been slain.

You shudder, and say, "How horrible!" But in the same connection God says, "Thou shalt not use divination." What is divination? The thing some of you doubtless are using, who profess the name of Jesus, and who are members of His church, viz.: dabbling with fortune-telling or clairvoyance, or related things.

God also forbids being an observer of times, dealing with matters of astrology, observing lucky and unlucky days; having to do with an enchanter, or a witch or charmer.

The word "wizard," if I remember correctly, is the word now known as "palmist." You go along the street and see an alluring hand in a window, and are invited in to have your fortune told

from your palm. God names this as that which He abominates, and against which He warns and commands His people.

“Or a consulter with familiar spirits.” That is what we understand by the spiritistic medium, or necromancer, the one who claims intercourse with the dead. Can anything be plainer? Are we children of God, longer to disobey Him in this flagrant way? Can we expect His patience to wait, while we are thus associating with the powers of darkness?

2. After God names the things to be avoided, He tells just as plainly *the reason for their avoidance*. Let us read verses 12 to 14:

“For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.”

Think of this! We wonder why God cast out these Canaanites from their land; why He spewed them out of His mouth, and gave that territory to Israel. The reason is, because the cup of their iniquity was full, their abominations had come to a head,—the very abominations in which in this Christian land men and women are still engaged.

“Thou shalt be perfect with the Lord thy God”—that word “perfect” is peculiar. It might be ren-

dered "sincere." In other words, "Thou dost profess to worship Him, and if that be true, then thou canst not worship demons at the same time, or hold fellowship with charmers, and necromancers, and fortune-tellers." Such fellowship is simply worshiping the god it represents, "the prince of the powers of darkness."

THE DANGER OF PALMISTRY.

To illustrate: There was in this city a distinguished palmist. On a certain occasion, a gentleman of my acquaintance had business with him (not the kind God warns against in these verses, but another kind of a more legitimate character). He was surprised, while waiting in the anteroom, to see two well-known men enter, one a professional man and the other a merchant. After they left he asked the palmist the reason for their visit, who replied: "Dr. ——— wanted information about a journey he was to take, and Mr. ——— desired to know about an enterprise in which he expected to engage." A professional man and a merchant going to a representative of darkness to ascertain what to do, and guiding their actions by what he said!

When we go to God and ask His will, and follow His leading, we are sincere with Him, we are worshiping Him. But when we profess to be worshiping Him, and are at the same time going to Satan concerning our affairs, we are not sincere. We are professing Him with our lips, but serving Satan in our lives.

Here is a young woman of whom I heard—a professing Christian—who consulted a palmist. The latter

examined her hand (the young woman was employed in a lowly occupation), and said: "Ah, you have a scientific hand, you ought to be in a higher sphere, you ought to enter such and such a profession."

Her client immediately felt unsettled, left her occupation and entered upon a higher one, as she regarded it. She may or may not have been successful, but if she were, would she not reason that the palmist, speaking the truth on that occasion, would speak it on other occasions? And therefore, should she not follow her leading as a prophet of God? Thus it is that Satan does his work in us, and that those who profess the name of God are led away, and are no longer perfect or sincere with Him.

Finally, God sets before us *the power for the avoidance of these things*. What is it? Let us read verses 15 and 19:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Keep the context in mind. Israel was soon to enter into the land of Canaan, and Moses, their leader, was to be taken from them. They were ready to say therefore, "When we go into Canaan, may it not be necessary to worship its gods in order to be blest and prosperous? How shall we know right from wrong

when Moses is taken from us, and we no longer have him to speak for us to God?"

The answer of God is: "I will raise up unto thee a prophet like unto Moses, from among thy brethren; unto him ye shall hearken." The immediate application was fulfilled in Joshua, who succeeded Moses as the mediator for Israel. Unto Joshua were they to hearken as they had hearkened unto Moses, or God would require it at their hands.

But while that is the immediate fulfillment, the ultimate is found only in a greater than Joshua, our Lord and Savior, Jesus Christ. We know that from the teachings of the New Testament. He is the Prophet God hath raised up for His people, to lead and guide, to teach and instruct them,—first of all, saving them by His death. And it is concerning Him, His words and His teachings that God speaks, when He says, "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

OUR TRUST IN CHRIST.

In other words, God brings us face to face with the Person of His Son. And when He refers to the words which He speaks, He means not only those recorded in the Gospels, but every word in the Bible, for Jesus Christ is God, and by His Spirit has spoken in this Word through human instrumentalities. Therefore God, in bringing us face to face with His Son, does at the same time bring us face to face with His

inspired Word. "In all thy ways acknowledge Him," says that Word, "and He shall direct thy paths."

Is there anything we need at present that God is not able to supply? Has He not said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you"? What is it that God has not promised to His people? What promise that He has not fulfilled?

Are there men and women who say: "Ah, that may be true of the promises of God in the large and general sense, but not in the little and detail"? I answer, dear brethren in Christ,—for I speak to you very particularly—that God guides not only in the great things, but in the little. And if you want to know *how* He guides, the answer is found in Romans 12: 1 and 2, where Paul says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Do I want to know the will of God for me in the great, and in the small? Then let me yield my body unto God as a living sacrifice; my eyes, that they look not upon sin; my ears, that they hearken not unto it; my lips, that they speak it not; my hands, that they touch it not; my feet, that they walk not in the way of

it; my brain, that it think it not; my heart, that it love it not.

Let me thus yield and present my body as a living sacrifice. God will take what I surrender, and the result will be that I, as a Christian man, a blood-bought child of God, shall not be conformed to this world, but be transformed by the renewing of my mind.

Through the Holy Ghost, that is, I shall be able to prove, to know, and to experience "what is that good, and acceptable, and perfect, will of God." Do you believe it?

Glory be to God for His teaching and leading power!

Old Foes in New Forms,
or
**The Heresies of the "Millennial
Dawn"**

CHAPTER IV.

OLD FOES IN NEW FORMS,

OR

THE HERESIES OF THE "MILLENNIAL DAWN."

John 5: 17-40.

WE have seen Satan as a person of great power. We have seen him putting disease upon a saint, and removing disease from a saint when it suited his purpose to do so. We have seen him deceiving men by counterfeiting God, and now we shall see him deceiving men by affecting to honor God.

Later on, I shall ask you to open your Bibles and consider Christ's teachings in John 5, but before doing so, indulge me in a few general remarks

This school of religious teaching, known popularly as "Millennial Dawn," has its headquarters in Allegheny, Pa., and is represented, apparently, by only one man. But whether represented by one or by many, the enterprise shows great business ability, and zeal. It comes before the public in two ways—by platform lectures and literary publications. Its books and papers are issued in several languages, are sold at a very low price, and also given away in large quantities. The zeal of the movement not infrequently shows itself in the distribution of such literature at meetings

of this kind, either within the hall, if liberty be granted, or at the street doors as the audience is dismissed.

Page after page of it may be read, revealing no serious errors in the light of the Word of God, until finally, one comes upon something startling in its almost pagan strangeness, as compared therewith.

Like Christian Science, too, the teaching seems peculiarly attractive to the more spiritually-minded in our churches, whom it leads away into serious error; for while they are spiritually-minded, they are not, of course, the most Scripturally intelligent.

One of the most eminent Bible teachers of our day, Dr. William G. Moorehead, president of Xenia Theological Seminary, describes the teaching as "a mixture of Unitarianism, Universalism, Second Probation, and the Swedenborgian method of exegesis; doing infinite dishonor to the Son of God, and seeking to make our redemption rest on the work of a human being, like ourselves, except that he is without sin. And," he adds, that "perhaps among all the books of the English-speaking world there is not another which contains as many errors as 'Millennial Dawn.'" Dr. Moorehead is a good and true witness.

It is difficult to state in a few sentences or paragraphs what these errors are, but they gather around, (1) the Person and work of Christ; (2) the doctrines of grace relating to our salvation; and (3) the future life of the saved and the unsaved.

I. False Teaching About Christ.

I would refer, first, to the Person and work of Christ. The Bible teaches that He is the eternal Son of God, or, in other words, that He is God; and that at a certain point in time He took to Himself a perfect human nature,—body, soul and spirit, being made in all points like as we are, yet without sin; and that He possessed these two natures throughout the whole of His earthly life; and that as to His human nature He died upon the cross for our sins, was buried, rose again, and ascended into heaven. In that nature He is now glorified, and seated at the right hand of God, whence He is coming again to gather His church to Himself, and afterwards to establish His kingdom upon earth through the nation of Israel.

These are the things most surely believed among Christians in all the centuries, and yet every one of them is denied or rejected in one way or another by “Millennial Dawn.”

HIS DEITY DENIED.

1. To begin with, it teaches that *Jesus is not the eternal Son of God and the Creator of all things, but that He is Himself a creature.* That He existed before His incarnation and is higher than the angels, they admit; but, after all, He is only a creature like the angels, in the sense that He Himself is created.

HIS INCARNATION DENIED.

2. Not only does it deny the Deity of Christ, but *His incarnation also.* He did not possess

two natures when on earth, nor does He possess two natures now, but only one. He dropped His spiritual nature when He came to earth, and He dropped His human nature when He left the earth. And so He is now simply a spiritual being as before, only perhaps of a higher order than before, as the reward of His obedience on earth, but still He is not God. Of course, such a view robs the atonement of all its comfort and meaning for us, for if Christ were but a man, and not God, how could He bear our sins in His own body on the tree? Who can confidently trust the redemption of his soul to a mere man, even if he were the greatest, the holiest and the wisest?

HIS RESURRECTION DENIED.

3. But it not only denies the Deity, the incarnation—and hence the atonement—of Christ, but *His resurrection as well*. His body was not raised from the grave, but somehow or other supernaturally removed from it. Perhaps it was dissolved into gases, or it may still be preserved somewhere as a memorial; no one knows. Therefore, Christ is no longer a human being in any sense; which, if true, shows the inference of Paul in the fifteenth chapter of First Corinthians to be a fact, and that our preaching is vain, and your faith also vain. My brethren, we are yet in our sins if Christ be not risen, and of all men we Christians are the most miserable.

HIS SECOND COMING DENIED.

4. Now, if it denies the Deity, the incarnation, the atonement and the resurrection of Christ, we might

expect it would *deny His second coming, which it does*, teaching that He has already come, although He is not as yet manifested to men, except as some of them may see Him by faith. They hold, I believe, that the second advent occurred in some mysterious way in 1874, and, hence, that during the whole of this thirty-five years the millennium has been on this earth, and running side by side with all its wickedness and apostasy. They take the view, however, that this present order of things will end in 1914, or about five years hence, thus making themselves party to another error as crude and palpable as any that has been named. So much for its teaching concerning the Person and work of Christ.

II. False Teaching About Salvation.

A word or two about its teaching concerning the doctrines of grace as they refer to our salvation.

1. It teaches that *he that believeth on Jesus Christ does not have everlasting life now, but only has it at a future time*. Moreover, he who does not believe on Jesus Christ now shall most certainly believe on Him in another age, and so obtain life, except only in the case of a few apostates. This is a flat contradiction of the Bible, of which I shall speak again.

2. It teaches, in the next place, that *although one who believes on Christ now is justified by faith, he is not thereby eternally sanctified, or begotten of God*. Indeed, to be sanctified is a further step, it says, the

result of works on our own part, the result of consecration and self-sacrifice, instead of the work of the Holy Ghost within us, through the Word of God. And then to be begotten of God, according to "Millennial Dawn," is not the same as to be born of God. No one is born of God, it states, until he has been raised from the dead. Moreover, anyone may enjoy all these blessings on account of Christ's work for them, and still fall from grace utterly, and die the second death.

CAN A TRUE BELIEVER BE LOST?

To any mature Bible student it would seem hardly necessary to refute such statements. Scripture knows no distinction between being begotten and being born of God. And the means for our being begotten or born is not our own works, but the incorruptible Word of God, pressed home to our hearts and consciences in the power of the Spirit of God. And as to the possibility of one who is thus begotten again losing these blessings and dying eternally, that so great slander upon the character and promises of God is clearly contradicted by our Lord's own words in the tenth chapter of John, where He said: "My sheep hear my voice, and I know them; and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

So much for its teaching concerning the doctrines of grace with reference to our salvation.

III. False Teaching About Retribution.

I would dwell a little longer upon its teachings concerning the future life, for here it is particularly alluring to the unwary. Here it presents something very gratifying to the natural heart, and easily calculated to lead it astray.

SOUL SLEEP.

1. It teaches that *when a man dies his soul passes out of existence until the resurrection*, contradicting therein the teaching of Christ in Matthew 10, where He warns us not to fear them "that kill the body, but have not power to kill the soul," intimating evidently that the soul does not die. It contradicts also the teaching of the Bible everywhere concerning the human spirit (for man has a spirit as well as a soul). It is by his spirit he becomes the offspring of God, and his spirit never dies. And finally it contradicts Christ in the solemn story of the rich man and Lazarus, where is revealed a continuance of existence for both the wicked and the righteous after they pass from the present life.

SECOND PROBATION.

2. But it goes further, and teaches that *the wicked will have another probation, or opportunity, to receive Jesus Christ during the millennium*, and under circumstances more favorable than those which exist in the present age. I am here quoting it literally: "The sacrifice of Christ secured for all mankind, however vile, an awakening from

death, and the privilege of thereafter coming to perfection, and, if saved, of living forever." A doctrine not only without foundation in the Bible, but utterly contrary to its teachings from beginning to end. There are only two great judgments recorded, that of the living nations when Christ comes (Matthew 25), and that of the great white throne, at the end of the millennial age (Revelation 20). This last is the judgment of all the dead, small and great, outside of the believers who are raised with Christ during the millennium. But in neither of these judgments is there a single hint that an opportunity is offered the people who appear in them to repent, and believe and be saved. God help us to believe this, and to act upon it now if we are out of grace! There is an eternal distinction fixed by God in both cases. Eternal doom falls upon the impenitent and the ungodly who reject Christ in this life and this world.

IV. All Christendom Opposed.

But "Millennial Dawn" is not only contrary to the teaching of the Bible, *but to all the creeds of Christendom, without exception.* It admits this. Those creeds are the expressions of the Roman and Greek Catholic churches, the Calvinistic churches, and the Arminian churches. They cover the faith of the Presbyterians, the Congregationalists, the Baptists, the Lutherans, the Episcopalians, the Methodists, and the Free-will Baptists; and contain as fundamental, the

doctrine of the eternal, conscious punishment of those who die in their sins.

And not only does "Millennial Dawn" admit this, but more, namely: that this is not merely the teaching of Christendom of an earlier day, but that it has not been modified by any greater light concerning the Bible in the present day.

It gives this example: "When the revision of the Presbyterian standards was recently taken up, only a minority was in favor of it, and even that minority yielded to the majority in the expression of its faith."

Now, my friends, if this be true—and it is true—I ask you to consider the effrontery, to say the least, of this modern school of religious teaching, represented practically by one man, challenging the interpretation of *all* the churches in *all* the centuries, concerning a doctrine than which there is scarcely one more important or fundamental in the Christian scheme of truth! Consider the foolishness also, and the blindness of men and women, professing themselves to be Christians, in allowing themselves to be led away by such a system!

MANY WITNESSES AGAINST ONE.

I am not a Presbyterian, never have been, and never expect to be, but I ask you to consider who constitute the Presbyterian church in this country, leaving other churches out of consideration for the moment. I ask you to consider the intellect and character of the men who form its General Assembly. I ask you to

weigh the moral force of those who have recently given fresh credence to its articles of faith.

I name no clergyman. I speak of none against whom it may be said that they are animated by the spirit of their craft. But the greatest merchants, the greatest jurists, the greatest educators, the greatest statesmen of the United States are members of this body, and sat in solemn council in the revision of this creed. Among others might be named Ex-president Harrison, Justice Harlan of the United States Supreme Court, Professor Woodrow Wilson, president of Princeton University, Mr. Robert E. Speer, and many more of that character. Our faith is not pinned to man, however great, but to the living Word of God; but when this one man representing "Millennial Dawn" is set over against a host of men of towering personality, representing all creeds of Christendom, the weight of evidence is heavily with the latter.

V. Christ and the Church Dishonored.

I might show how this teaching is not only contrary to the creeds of Christendom, but *based on an utterly incorrect exegesis and interpretation of the Bible.*

Take, as an example, God's promise to Abraham, "In thee and in thy seed shall all nations of the earth be blest," which is made to teach that all nations of the earth shall be awakened from the dead, to have another and further opportunity to hear the Gospel! The words of the angels to the shepherds, "Behold, we bring you good tidings of great joy,

which shall be to all people," are made to teach practically a universal salvation, whereas the words refer to "all people" indeed, *i. e.*, Jew and Gentile, but not in the sense that all will accept the joy they bring.

The story of the rich man and Lazarus is distorted in the same way. "Abraham" represents God, it says; the "rich man," the Jewish nation. The "purple" clothing represents the promises to Abraham and David; the "fine linen," the typical garments of the law; and the "great gulf fixed," the difference between the Gospel church and the Jewish nation! There are other fancies of the same kind, entirely rejected by all sober expositors of the Bible in all the centuries.

DID JESUS BELIEVE IN HELL?

I say more: this teaching *dishonors Jesus Christ*. It does so when it says: "We cannot imagine how sincere believers of this terrible doctrine can go from day to day about the ordinary affairs of life, believing all the time that fellow-mortals are dying at the rate of one hundred a minute." It forgets that Jesus Christ went about the ordinary affairs of life from day to day, knowing, believing and teaching all that orthodoxy claims for the future retribution of the wicked. The most solemn word ever uttered upon this subject was uttered by the lips of the Son of God Himself, the incarnation of divine love.

ARE ORTHODOX TEACHERS DISHONEST?

Finally, "Millennial Dawn" *vilifies the church of Christ*. It does this when it charges the translators

of the Revised Version with dishonesty in their rendering of certain Hebrew and Greek words bearing upon this doctrine. It charges them with cowardice and disloyalty to God. It charges the same against theological professors and pastors of congregations. It charges them with duplicity or ignorance in not explaining these words about future punishment as "Millennial Dawn" explains them. It is said that many of these professors and pastors know that many of their flocks are not constrained by the love of Christ, but by the fear of hell, and that to tell them the truth would be to lose their names from the church rolls and their dollars from the church treasuries. I am quoting "Millennial Dawn's" teaching when I say this.

It is affirmed further that, in the face of the Bible and in the face of reason, the Christian church continues to give support to this doctrine of endless, conscious retribution as the penalty for sin, and that the church does it not because Christian people generally are zealous for the truth and for God's character, but from the motives just referred to. And it says that at heart these Christian people are ashamed of themselves, and privately deny what publicly they express. It claims too, that the influence of all this is to cause honest-hearted people of the world to despise Christianity and the Bible, and to make hypocrites and semi-infidels of nominal Christians.

I should like to say in reply that the translators of the Revised Version were, taking them as a whole, the

ablest and godliest men of all the Protestant denominations in English-speaking Christendom, and that they compare favorably, to say the least, with anything "Millennial Dawn" has been able to produce in either line.

I would say further, that our theological professors and Christian pastors, considered generally, are neither knaves nor fools, and it is utterly unworthy of self-respecting men to charge them as a class, with keeping their flocks in ignorance of the truth for the sake of personal gain, to say nothing of the intelligence and independence of their flocks.

THE TRUE GOSPEL AND ITS FRUITS.

And as to this doctrine making hypocrites and semi-infidels, it is at this very time making Christians by the hundreds and thousands in our land. Dr. Torrey has just concluded a month's evangelistic meetings in a certain city and reports two thousand souls who have professed conversion to Jesus Christ, and most of you know that Dr. Torrey preaches this truth. Dr. Chapman writes from another city that in all his evangelistic experience he has never seen anything more encouraging than the work there. Gypsy Smith is preaching the Gospel that includes this truth to crowds greater than can be accommodated in the buildings.

At this moment I am addressing a company of two thousand or more people. Judged by earlier registrations taken here, probably over fifty different creeds are represented, and two hundred and fifty churches of this city and vicinity. And yet I apprehend that an

expression of opinion would disclose that the number of hearers who accept the teaching of "Millennial Dawn" upon this subject in preference to that of the Bible, would be so small as to be hardly distinguishable in the mass.

VI. The Witness of Christ to the Truth.

Let us now turn to the fifth chapter of John, beginning at verse 17.

I call attention to this particular scripture because our Lord Himself here answers succinctly and yet comprehensively, each of these three heresies of "Millennial Dawn." He teaches (1) His own Deity; (2) the present and eternal salvation of those who believe on Him; and (3) the final condemnation of those who reject Him in this life. Now read, from verse 18 to verse 23:

"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, for the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the

Father. He that honoreth not the Son honoreth not the Father which hath sent him."

These countrymen of Jesus understood Him to make Himself "equal with God"; that is, to be Himself God. And Jesus did not deny the claim. But He ought to have denied it if it were not true! On the contrary, He not only permits His countrymen to believe it to be true, but frames an argument—which we have just read—to prove it to be true. He says in effect: "My equality with God is proven by my divine knowledge, my divine power, and my divine authority."

1. It is proven by His *divine knowledge*, for "the Son can do nothing of himself, but what he seeth the Father do"; which means, not that the Son has power to do nothing but what He seeth the Father do, but that He has the *will* to do nothing but what He seeth His Father do. In other words, He and the Father are one indivisible essence, and their acts are one and inseparable. His will is the Father's will, and the Father's will is His will, always and in everything. That is the interpretation of this verse by the Christian Fathers.

2. Not only does He possess divine knowledge, but *divine power* to quicken or raise the dead, whether it be the physically dead or the spiritually dead. And if the Son can quicken whom He will, can He be less than God?

3. He is God not only by His divine knowledge and power, but by His *divine authority*, since He affirms

that all judgment has been committed unto His hands. Judgment is also the prerogative of God.

And that I am not in error in drawing such a conclusion from these words, is seen in the conclusion which He Himself draws, adding, in effect, in verse 23, that these things are true of Him, "that all men should honor the Son even as they honor the Father."

How do all men honor the Father? If they honor the Father at all, do they not honor Him as God absolutely? If then, the Father is God, the Son is God, and moreover, *he that honoreth not the Son honoreth not the Father*, and is, therefore, an idolater because he is not worshiping the God revealed in the Bible.

A PRESENT SALVATION.

Now read verse 24:

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Here is the present and eternal salvation of the man who believes on Jesus Christ. When He says, "He that heareth my word," He does not mean simply he who listens to it, but he who listens to it in the spirit of the disciple, hearing it in the sense of accepting it, obeying it, and loving it.

And when He says, "He that believeth on him that sent me," He refers to believing the promises of God concerning Him, that on Him He hath laid "the iniquity of us all," and that "whosoever believeth on

him" hath everlasting life, and "shall not come into condemnation." This means that for that man there is no judgment and no penalty. No guilt is resting upon him, for in the moment he receives Jesus Christ, he has "passed from death unto life." He is no longer in the state of spiritual death in which he was born, but has now by the grace of God, entered into the state of spiritual life, which is now and for evermore. That is grace, my friends, and that is the gospel of Jesus Christ.

NO FUTURE PROBATION.

Read verses 28 and 29:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Jesus does not say that some shall rise and come forth again *in order that* they may have a second probation, or opportunity; *in order that* they may be made good in some future age, and partake of eternal life. On the contrary, He is using the past tense, and says: "They that *have done* good shall come forth to the resurrection of life, and they that *have done* evil shall come forth to the resurrection of damnation."

The question is, what has been your standing and position with reference to God in the present day and in your present body, not in some future day or in some future body.

And moreover, when He speaks of those who have done good, we need to know whom He means. They are only those who are God's people in the sense that they have been born again by believing on the Lord Jesus Christ as their Savior, and confessing Him with their mouths before men as their Lord.

It is only a living faith in the Living God, through Jesus Christ, that can produce the fruit of good works acceptable to God.

A SOLEMN WARNING.

I beseech you who may have been taken in this snare, or are in danger of being taken in it, be warned in time!

And I beseech you who are out of Christ, and have never yet received Him as your Savior and confessed Him as your Lord, to delay no longer. "Now is the accepted time, today is the day of salvation."

Jesus closes this memorable discourse by saying to these unbelieving countrymen of His, "Ye will not come to me, that ye might have life." What men want in this age is not evidence, nor argument, but life, for by nature they are "dead in trespasses and sins."

And to come to Jesus is life, for He came into the world "that men might have life, and that they might have it more abundantly." A little child is hungry and goes to his mother for bread, and he receives it. If you are hungry for the bread of life now, come to Jesus. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

"And ye will not come," said Jesus. It was not a question of their ability, but their willingness. He did not say: "Ye *cannot* come," which would have been sad enough, but sadder still, He said: "Ye *will* not come."

Though God be good, and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
Be heard in lowest hell;

The sweet persuasion of God's voice
Regards thy sanctity of will,
He giveth day,—thou hast thy choice
To walk in darkness still.

—John Greenleaf Whittier.

A Dream of History,
or
Is the World Growing Better,
or Worse?

CHAPTER V.

A DREAM OF HISTORY,

OR

IS THE WORLD GROWING BETTER, OR WORSE?

Daniel 2.

IS the world growing better, or worse? is a question no mere man can answer. The sweep of its horizon is too vast, its data are too many and complex for the finite mind.

Not long ago I listened to a lecturer, who narrated ten events happening recently, say, within the last decade, as an evidence that the world was growing better. But one might have narrated ten upon the other side. As a matter of fact, dear friends, the forces of good and evil are rapidly developing in our day. Side by side they are reaching towards a goal of some kind, but what it is, only God can tell. But God *has* told us again and again, both in the Old Testament and in the New. He has not left us in doubt about it. "The secret of the Lord is with them that fear Him," and if we fear Him in the sense that we read His Word, and meditate upon it, and believe it, we shall not be left in darkness concerning this or any other matter needful for us to know.

He has set before us the truth concerning the issue of good and evil in this age, in this "dream of

history," as it has been called, which He was pleased to reveal to Nebuchadnezzar, king of Babylon, six hundred years before Christ.

ISRAEL'S MISSION.

To appreciate it, you need to know certain preliminary facts, for example, that God has purposed the redemption of this world, a purpose He shall certainly fulfill. And that in its redemption He has chosen to use two instruments. One is His only-begotten and well-beloved Son, on Whom He hath laid "the iniquity of us all," and "Who his own self bare our sins in his own body on the tree." The other, the nation of Israel, chosen from all the other nations or families of the earth for three purposes: (1) that it might be a kind of repository for His truth in the earth; (2) a channel for the incoming of the Redeemer to the world; and (3) a witness for Him,—His character, His supremacy, and His unity—before all the other nations.

Israel has fulfilled the first two of those purposes. She has preserved the sacred oracles of the Old Testament, and she has given the Savior to the world, although she crucified Him when He came. The third of these purposes, however, she has not fulfilled. She has never borne a true and faithful witness to Jehovah before the nations, and the result is, on the part of the nations, that God is still unacknowledged by them; on the part of Israel, that God has cast her among the nations as a chastisement for her iniquity.

uity, where she is being "sifted as corn is sifted in a sieve."

ISRAEL'S RESTORATION.

But it is God's purpose—and the prophets are a unit in saying this—that at the end of this age Israel shall return to her own land again, and, repentant for her sin, and believing on the Lord Jesus as her Messiah, shall once more, in the millennial age, take up the witness for God which she failed to bear in her earlier history, and through that witness the nations shall be brought to Him and His Son, our Savior.

But in the meantime, as chastising Israel for her iniquity, God has taken out of her hands the dominion of this world which he promised her on the ground of her fidelity and obedience, and transferred it, for the time being, into the hands of the Gentiles. He chose to do this at the period just referred to, about six hundred years before Christ, when Nebuchadnezzar was king of Babylon, and Israel had been taken captive there. It is of this particular crisis in Israel's history and that of the Gentile powers, that we are about to read in Daniel 2. We will begin at verse 31, and read as far as verse 35:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a

stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

The prophet Daniel is here addressing Nebuchadnezzar, and revealing to him, at the divine command, the dream he had forgotten and the interpretation of it.

GENTILE DOMINION.

We learn from the context that this colossal metal image represented just one thing, namely, the Gentile dominion of the world, from the time of Nebuchadnezzar until the end of this age, when Christ shall come again to set up His kingdom upon the earth. We find further, that it represents the Gentile dominion during this whole period as divided into four world-empires: the Babylonian represented by the head of gold; the Medo-Persian by the breast and arms of silver; the Grecian, by the belly and sides of brass; and the Roman, by the legs of iron and the feet, part of iron and part of clay.

Still further, when the dominion is in the hands of the Romans, that empire shall ultimately be divided into ten kingdoms, having in them the strength of the iron and the brittleness of the clay; or, in other words,

the power of the monarchy and the weakness of the democracy. And at the time when the Roman Empire is thus divided into ten kingdoms of this governmental character, the hour will have arrived when Christ, represented by the stone cut out of the mountain without hands, shall come to set up His kingdom.

This shall mean a mighty collision between light and darkness, between good and evil, between heaven and hell as represented by Gentile dominion on the earth, and then shall that dominion come to an end. The details are given in the verses that follow, 36 to 39, inclusive:

“This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.”

When God says to the king of Babylon that He has given him a kingdom, and power, and strength, and glory, we are not to suppose He did it because of the worthiness of the king, or because he was in fellowship with God, or desired consciously to serve Him. God's motives were, first a punishment of Israel, and, second, a demonstration that the Gentiles, no more

than Israel, are able to govern this world without Him, as the history of the intervening years has proved.

THE IDEAL GOVERNMENT.

When it is said, furthermore, that "after thee shall arise another kingdom inferior to thee," the reference being to that of the Medes and Persians, we are not to suppose that its inferiority to Babylon meant that it had less military power or territorial expansion. The opposite was true. Its military power was greater, in order to overcome Babylon; and its territory more expanded, for it included that of Babylon and its own. It was inferior to Babylon, however, in the character of its government. That government was a limited monarchy, while the government of Nebuchadnezzar was an absolute monarchy. In the mind of God, the ideal government is not a democracy, but an absolute monarchy, only the monarch must be holy and righteous, knowing and doing the will of God. The only monarch rising to such a standard is the Son of God and Son of man.

When God says also, "another third kingdom of brass, which shall bear rule over all the earth," He is referring to the Grecian kingdom, which followed that of the Medes and Persians, and was inferior thereto as brass is inferior to silver. Inferior not in military power or territorial expansion, but in the character of its government, as in the other case, for on the death of Alexander the Great the control of the Grecian Empire was divided among four.

We now come to the most critical feature of the prophecy, that concerning the last empire. Read verses 40 to 43:

“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise, and whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.”

This is the Roman Empire. Its military power was greater than that of its predecessor, and of course, its territorial extent, for it extended from Turkey in Asia on the east to the British Isles on the west, including all the nations skirting the Mediterranean sea, —Spain, Portugal, France, part of Austria and Hungary, and Greece on the north; and Egypt and Africa on the south.

These were the nations included in the Roman Empire, and which constitute the sphere of this prophecy. Not the United States, except as she may be in alliance with these nations for one reason or another, and not the heathen nations, so-called, but only these

practically, that I have named. Into their hands God committed the dominion of the earth, and there it remains until this day.

ARE WE NEARING THE END?

The prophet teaches that by-and-by Gentile dominion, as represented in this empire, shall be broken up into ten kingdoms. It is difficult to point out those kingdoms now, but doubtless a new alignment will be made ere long, so that the ten may easily be identified. However, we have a noticeable phenomenon in this, that the prophecy declares the kingdom shall be partly strong and partly broken, partly monarchical and partly democratic, while we are now seeing the last of these kingdoms, Turkey, obliged to yield its absolutism, and admit a form of constitutional government. It looks as though we might be nearing the time spoken of by the prophet.

At the time, however, when the Roman Empire is thus divided, and the general character of its government represented by a constitutional monarchy, God's hour shall come, and the kingdom of His Son shall be set up. We read about it in verses 44 and 45:

“ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and

that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

"THAT WICKED ONE."

This is very plain. "In the days of these kings shall the God of heaven set up a kingdom." We learn from a later prophecy of Daniel this further interesting fact, that these ten kingdoms, towards the close of this age, will become confederated. They will join themselves under a single head, a secular despot, an absolute monarch referred to in the New Testament as "the man of sin" and "the son of perdition" (2 Thessalonians 2). A greater than Nebuchadnezzar shall he be, a greater than Alexander, a greater than Cæsar, greater and wickedder than all three rolled into one. And it is when he is at the head of this confederation, blaspheming God and persecuting His saints, especially in Jerusalem that "He that shall come will come, and will not tarry," and destroy that wicked one by "the brightness of His coming," and "slay him with the breath of His mouth." In the destruction of the head of this confederation will come the destruction of those nations themselves, as such, until "They shall become as the chaff upon the summer threshing-floor." Is the world growing better, or worse? The foregoing is the answer of the Old Testament to the question.

WHAT THE NEW TESTAMENT TEACHES.

Let me ask you to look at the answer in the New Testament. Turn now to 2 Timothy 3: 1-5:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.”

The Revised Version is even more impressive—“*In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents,*”—was there ever a day when disobedience to parents was as rank as it is today?—“*unthankful, unholy, without natural affection, implacable, slanderers, without self-control,*”—read the newspapers and see if that prophecy is being fulfilled today,—“*fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God,*”—are there any such?—“*holding a form of godliness, but having denied the power thereof.*”

It may be said that such a picture as this has been true of the world in all the centuries. Granted, but those who would maintain that the world is growing better, and are expecting a millennium before Jesu

comes, should be able to prove that in the end of this age we shall have no such grievous times, but good times. If a millennium is coming before Jesus comes, this is not the picture of the end of the age we should expect; but if no millennium can come until Jesus comes to introduce it and make it a possibility, then just such a condition is what we should expect. Is not this indeed a picture of the present time? Are not the events of today confirming beyond a peradventure the truth of the Word of God, and giving us a clear answer to the question as to whether the world is growing better, or worse?

THE END OF THE AGE.

Remember, that when Paul says: "In the last days perilous times shall come," he is not referring to the last days of the world, but to the last days of this age. I would make it plain that although the world is thousands of years old, there have been many ages in it, seasons, or dispensations that is, when God has been dealing with His people and with the world on different plans.

There was the Edenic age, when He dealt with our first parents in the garden of Eden along a certain plan, which age ended in a catastrophe, when they were driven out of Eden. Then came the antediluvian age, when God dealt with our fathers upon another plan, an age also ending in catastrophe, for the whole race was swept off the earth, with the exception of eight souls. Then the Mosaic age, when God employed another plan, and which also ended in a catas-

trophe, since it crucified the only holy man who ever lived, the Savior of the world, for which Israel is scattered among all the nations of the earth until this day. We are now in the Christian, or church age, when God is exemplifying still another plan. This age, too, will end in a catastrophe, for when the church, *i. e.*, the true body of Christ, shall have been caught up to meet her Head in the air, and be glorified with Him, He will come with His church and with His holy angels, in flaming fire, to take vengeance on them that know not God and obey not the Gospel.

WHAT NATIONS ARE MEANT?

And, remember this, that the nations upon which vengeance shall fall in that day are not those of heathendom, as we are pleased to call Japan, and China, and Africa, for example, but those that circle the Mediterranean sea, the nations of Christendom, which while professing a form of godliness, deny its power. That is the story God sets before us, and the answer He gives as to whether the world is growing better or worse.

Remember, that Christendom is one thing, and the church of Christ another. The true church of Christ is the body of Christ, but there is a false church of Christ, not merely the Roman Catholic Church, as some may be quick to say, but the Protestant Church as well, for there is as awful an apostasy in Protestantism as in Roman Catholicism. This is the Christendom with which God shall have a controversy in that

day, and which, as represented in the Scriptures, shall be ground as chaff upon the summer threshing-floor.

WHAT SEPARATION MEANS.

My friends, in the light of all this, what is your responsibility and mine? What is the lesson God would teach us in such a theme? A lesson of separation, separation from the world. Not, of course, in the physical sense. It were impossible that we separate ourselves from the world thus, except we die. We cannot absolutely separate ourselves from its society, its literature, its politics, its commerce, but we can from its methods, its spirit, and its aims.

Let me illustrate: The world conceives of humanity as a rising race, and says that we are getting better all the time with each succeeding century, decade, or year. But God teaches that we are a fallen and a falling race, and, like the sheep of the parable, not only going astray from God, but farther and farther astray. The world conceives that the remedy for this condition is education, and schools, colleges, and universities are insisted on. But God teaches that the remedy is regeneration, and that "except a man be born again, he cannot see the kingdom of God," much less enter into it or advance it in any way. The world's conception of the ideal to be set before us is summed up in that talismanic word "civilization." But God teaches that the only ideal which can stand the test of the fire of His presence is represented in the word "transformation," after the likeness of His Son.

TAKING SIDES WITH GOD.

When we take sides with God upon this matter, and begin to think God's thoughts after Him concerning the condition of our race, the remedy for it, and its ideals, then we shall have separated ourselves from the world, and there will begin to be seen the results in our character and conduct.

When we have thus separated ourselves from the world, we shall no longer be satisfied with social settlements, and open playgrounds; with art galleries, and the "poor man's club"; with universities, and a library in every town; with the coöperative system, and governmental ownership of railroads. We shall then cry out to God for mercy, and to take away our guilt, and wash away our sins. We shall then fly for refuge to the hope set before us in the Gospel. We shall then begin to awaken the church of Christ; to establish Bible classes; to promote evangelism, and give our means for the sending of the Gospel to the uttermost parts of the earth. We shall then begin to bear that witness for God and for His Son Jesus Christ, which shall deliver souls.

In our next lecture we are to consider the second coming of Christ, but let me ask in closing this—

If He should come today!
The Prince of Peace amidst the clank of war
And battle heat,
O, would we haste to lay our weapons down
Before His feet?

O poor, and weak and blind!
Living for self, we make our petty plans,
Map out each year;
Forgetting, in an hour we know not of
He may appear.

O gentle, pitying Christ!
Delay Thy coming to the weary soul,
So sick of sin;
Draw close Thy cords of love, until his heart
Shall take Thee in!

Then come! at morn or eve!
Whether in manhood, youth or feeble age
Thy visit fall,
To him who loves Thee all is well, since Christ
Is all in all.

—*Helen A. Beard*

"That Blessed Hope,"
or
The Second Coming of Christ

CHAPTER VI.

"THAT BLESSED HOPE,"

OR

THE SECOND COMING OF CHRIST.

Titus 2.

Our text is the words of Paul in Titus 2: 11-13:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

The second coming of Christ is the hope of the church. It is not death. It is not immortality. It is not the conscious felicity of the intermediate state, but the resurrection from the dead and glorification with Christ, that shall take place in the history of the church when Christ comes "the second time without sin unto salvation."

This hope God has set before us again and again in one way and another in the New Testament. More than three hundred times is it mentioned there, oftener than any other doctrine of grace, with the exception of our redemption through the blood of Christ. This, therefore, shows us the

importance it holds in the mind of God, and the importance it should hold in the minds of His saints.

And yet, strange to relate, there are many professing Christians who seek to explain away these references to the second coming of Christ. They associate them with the outpouring of the Holy Spirit, with the progress of the Gospel in the earth, with the conversion of the sinner, and with the death of the believer. All these things, they say, are really the second coming of Christ. And to wander still farther away from the truth, I have heard Socialists say that the success of their principles in the world will be the second coming of Christ. Mrs. Mary Baker Eddy affirms that Christian Science is the second coming of Christ.

I. What the Second Coming Means.

But, my friends, when I speak of that event, I refer to His personal (in the sense of visible) reappearing on this earth. I mean what He himself means in Matthew 24, when He says to His disciples: "Hereafter ye shall see the Son of man coming in the clouds of heaven with power and great glory." And what the angels mean when, in Acts 1, addressing the disciples on Mount Olivet after the ascension of our Lord, they say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "*This same Jesus*," not His spirit, not His influence, not His truth, not His church, but Himself. Did they see Him as He

went up? Then shall they see Him as He comes down? Did He go up in a body? Then shall He come down in a body. Did He go up in the clouds? Then shall He come down in the clouds. "This same Jesus shall so come in like manner as ye have seen Him go into heaven."

I mean what Peter means when, as recorded in Acts 3, addressing the multitude in Jerusalem and referring to the Savior as now being received into the heavens, he declares that He is retained there only until the times of restitution of all things spoken by the prophets since the world began. Hidden now is He, concealed from the view of His people, but the time is coming when He shall be hidden or concealed no more but manifested in glory, and they with Him.

A LITERAL ADVENT.

I mean what Paul means when, in writing to the Thesalonians, he says: "The Lord himself"—mark the intensive pronoun!—"shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." What John means when, in Revelation 1: 7, he declares: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Can anything be plainer? Can the English tongue express itself in clearer terms than these?

But I would call your attention to another feature of the proof. There are certain words employed in the New Testament to express the second coming of

Christ like "presence," "revelation," "appearing," the meaning of which is always the corporeal or bodily presence of the object, or person referred to.

And why not? Did not Jesus come the first time personally and visibly? And which is the more likely, that He should come as an infant cradled in a manger, or riding upon the clouds of heaven in power and great glory? Do we not think the first advent less likely than the second? Do we not feel that if it were literal the other most certainly should be?

II. When Will Jesus Come?

But pass with me from the question as to what is meant by the second coming of Christ to another,—*When* will He come?

Were I asked to answer that question from the chronological point of view, I must say that I do not know. No man knows. Even the Son of man Himself said He did not know. It was hidden in the will of His Father.

There have been those who have attempted foolishly and sinfully, I believe, to set dates and fix times and seasons for His coming, and have brought disrepute upon this precious doctrine. They have awakened a kind of repugnance to it so that good men are afraid to teach it in the class-room or preach it in the pulpit lest they be associated with the fads and fanaticisms that have grown up around it. Behold, the adroitness of Satan! Thus has he got an advantage over us, and robbed us of our birthright for a mess of

pottage. Shall we refuse to emphasize a truth which the Holy Spirit has so often emphasized, because Satan has sought to dishonor it? Nay, all the more should we bear witness to it, and give it its proper place in the Gospel scheme; and this, that the church may be in earnest expectancy for the return of her living Head.

THE MILLENNIUM.

But while I cannot answer the question of the time chronologically, I can answer it from the historical point of view. Let me explain my meaning. You know the Bible teaches that this earth is yet to see a time of peace and righteousness such as it has never seen. A period that will cover a thousand years, from which it takes the name of the "millennium," which means a thousand.

But the Bible further teaches that Jesus is coming before that time, and that it is His coming which shall introduce and make the millennium a possibility.

There is, indeed, a difference of opinion upon this matter. There are good Christians who believe the second coming is post-millennial, that it will follow rather than precede that period. And because of this I would speak with modesty and without contention on the subject, but, nevertheless, I must witness to the truth as I see it, and as God has revealed it to my heart and understanding.

The pre-millennial coming of Christ was the teaching of the apostolic church, and the primitive church

as well; and only when the latter began to decline in faith and practice did she lose sight of "that blessed hope" and the power of it. It was only then she began to think of it as an event afar off rather than near at hand, after the millennium, and not before it.

WITNESSES TO THIS TRUTH.

Let me say further, that in our day almost all the Bible teachers of eminence who stand for evangelical truth, and almost all the successful evangelists who are winning souls to Christ, believe in and bear testimony to the pre-millennial coming of Christ. A few of them, living and dead, are C. H. Spurgeon, George Müller, Horatius and Andrew Bonar, Pastor Stockmayer, Andrew Murray, F. B. Meyer, G. Campbell Morgan, D. L. Moody, A. J. Gordon, R. A. Torrey, Charles Cuthbert Hall, A. C. Gaebelien, W. J. Erdman, J. Wilbur Chapman, W. G. Moorehead, C. I. Scofield, A. T. Pierson and many more. Not one do I know who does not believe in and bear testimony to it.

But "to the law and to the testimony." What saith the Scripture concerning it? Take, for example, the use of the word "watch." You remember how Jesus taught us to watch for His return. What is the significance of that word, if it does not involve an expectancy of His coming?

WATCHING FOR FATHER.

I have a friend who was passing a summer vacation with his family in the country. One day he said to

his little children, to their regret and his: "I must go into the city today, but I will return again and I want you to keep watching for me." As a result, the children came to their mother several times a day to wash their faces and comb their hair, that they might go to the station to meet their father, expecting him on every train. Never had they shown such friendship for soap and water before, nor given their mother such pains to keep them clean.

But suppose it had been different! Suppose the father had said: "I am going away and may not return for a long while." Do you think the children would have been looking for him, or continually preparing for him? Would they have kept themselves as clean as in this case?

Is it not something like this Jesus had in mind when He used the word 'watch'? Would He not keep His church in daily expectancy of His return? And because of the expectancy would He not stimulate us to holy living that we may not be ashamed before Him when He comes?

Then take the parabolic teaching of Christ. To refer to but one of His parables,—that of the nobleman, in the 19th of Luke, who went into a far country to receive his kingdom, and to return. When he departed there were two classes of persons whom he left behind him—his "servants" and his "citizens," and when he returned he found the same two classes awaiting him. His servants were glad to welcome

him, but the citizens would not have him to reign over them.

The nobleman is Jesus; the servants, His disciples; the citizens, the people of the world who do not believe in and are unwilling to submit themselves to Him. When Jesus went away He left these two classes of persons behind Him, His disciples and the unbelieving world. And when He comes back, according to the parable, He will find them still here, thus indicating clearly that it is not a millennial condition He will find when He returns, but the very opposite.

THE APOSTASY IN THE CHURCH.

And, take the words of Paul in 2 Thessalonians 2: 3, referring to the "falling away" or the apostasy. He tells us that it had already begun in his own day, and would continue from century to century, increasing in strength, until at last it would be developed and headed up in the "man of sin," the "son of perdition," whom the Lord would "slay with the breath of His mouth and destroy by the brightness of His coming." We thus see there is no opportunity between the apostolic age and the time of Christ's return for a millennium, since the whole period is filled up with the development of this apostasy.

Recall what was said in a previous lecture that this apostasy is not limited to Roman Catholicism by any means, but is in Protestantism as well. Roman Catholicism, underneath all its error, believes in the inspiration of the Bible, but many in Protestantism do

not. It believes in the Deity of Christ, and in the efficacy of His blood, but many in Protestantism do not. The apostasy is in the one as well as in the other, and each is doing its share to bring about the development of the "man of sin."

And so one might proceed through the other parts of the New Testament, bringing witness after witness to bear upon the truth that we have not to wait a thousand years from now, or until the close of the millennium before Jesus comes, but that He may come at any time, certainly in any generation.

III. The Effect of the Second Coming.

The third and last question is, What will be the effect or the consequences of Christ's second coming in the history of the earth and the human race?

In answering this, let me premise that the great event is not limited to a single point of time, but in a sense, covers a long period of time. The second coming, in other words, might be spoken of as a drama with several acts, or as an act with several scenes.

The first scene will be the translation of the church to meet Christ in the air, according to the words of Paul already quoted in part: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ"—not *all* the dead, but those who have fallen asleep in Christ—"shall rise first; then we which are alive and remain shall be caught up

together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4: 13-18).

Some think too strange, too mysterious to be possible, the translation of the church into the air! But God has shown us what it means. In the antediluvian age "Enoch walked with God and was not; for God took him"; or, as the New Testament says: "He was translated, having never seen death." In the Mosaic age we have a demonstration in Elijah. Walking with Elisha across the Jordan, dry shod, when they reached the other shore the chariot of fire came down, and took him in a whirlwind into heaven, having never seen death. What God can do with one He can do with a million when the time comes.

ALL MEN WILL NOT DIE.

It is written in the Scriptures: "It is appointed unto men once to die, and after this the judgment" (Hebrews 9: 27); and I have heard it rendered as though it read: "It is appointed unto *all* men once to die." But this is not true. There is one generation of men that, living on this earth, shall never see death. That generation is the one just referred to, who, believing on the Lord Jesus Christ and waiting for His coming, shall be caught up to meet Him in the air when He comes.

People wonder about the air, and the church dwelling in the air! But Scripture enlightens us on this subject also. It speaks of "the prince of the powers of the air." It speaks of evil principalities

that inhabit the air now over whom Satan rules, and from which vantage-ground he controls this world as the god of it. But we see in Revelation that a day is coming when Satan and his hosts shall be cast out from the air, and it shall be made ready for Christ and His glorified church to live and reign in throughout the millennial age. We have only to read the Bible, and compare scripture with scripture to understand what the secrets of the Lord are, and to get the comfort from them that He would minister to us.

But what about the second scene in this act? While the church is with Christ in the air, and He is inquiring into the faithfulness of His disciples, and they are having their places assigned in the coming kingdom, events are transpiring here such as were referred to a week ago. The nations of the Roman Empire are coming together in that federation under the “man of sin.” Events are transpiring in Jerusalem also, and hastening that crisis of iniquity which will bring the Lord Jesus Christ personally to the earth.

ISRAEL RESTORED.

While the Roman earth is federating under its powerful but wicked leader, Israel is going back to her land again and reëstablishing the Jewish state in Palestine. She is rebuilding her temple, and beginning to worship the God of her fathers once more. But as yet she is not converted to Jesus, nor has she received Him as her Messiah. She is ready, however, in her sin and blindness to accept the false Messiah, who is to make a covenant with her in Jerusalem for

seven years. In the midst of the seven years that covenant is broken and he no longer permits her to worship the true God, but sets up his own image to be worshiped "the abomination of desolation" spoken of by Daniel.

Then it is that the second scene in this great act takes place, and Christ and His church, thus far in the air, come to this earth in glory. Then it is that "His feet shall stand upon the Mount of Olives," as the prophet Zechariah says, and His saints with Him. Then it is that He shall come "in flaming fire with His holy angels, taking vengeance on them that know not God and obey not the gospel." Then it is He delivers the faithful remnant of Israel from the persecution of the man of sin, whom He destroys with the nations, over which he reigns.

We need not suppose by any means, that all the people on the earth will be slain. A remnant of faithful Israelites will be preserved, and a remnant of faithful Gentiles as well, kept faithful in the tribulation through which they will have passed, and these two remnants will form the nucleus of the nations of the millennial earth.

The Bible teaches that the great missionaries in the coming age will be the tribes of Israel. They will go through all the nations proclaiming the Gospel of the Kingdom, and bringing them into subjection to the Messiah as their king.

Ah! there are more things in heaven and in earth than we have dreamt of in our philosophy! Would

that we came to the Bible to find out these things concerning "the Jew, the Gentile and the church of God" (1 Corinthians 10: 32). If we knew what God was doing—and we might know, if we studied His Word with the illumination of the Holy Spirit—we would come into harmony with Him in the doing of it, and His work would not be the burden to some of us that it is, but a delight as we saw His purposes revealed in the history of men.

IV. The Practical Value of the Hope.

Sometimes I am asked: "What is the practical value of the teaching of the second coming of Christ?"

In reply, let me say, that there is not a single virtue or grace revealed in the New Testament as incumbent upon Christian believers that is not in some way associated with that hope.

Is it a question of our salvation? Paul writes to the young Christians at Thessalonica, "Ye turned from idols to serve the living and true God and to wait for his Son from heaven" (1 Thessalonians 1: 9, 10). To those heathen people one of the first doctrines he preached was the second coming of Christ, and he evidently used it to bring them to Christ.

Is it a question of sanctification? The apostle John says, in 1 John 3: 2 and 3: "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is; and every man that

hath this hope in him purifieth himself, even as he is pure." It is the second coming of Christ, in other words, that furnishes the motive and stimulus to a holy life.

Is it a question of service? Listen to Jesus, as addressing His disciples, He says: "What shall it profit a man though he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, and then shall he bring his reward with him." It were well worth while to serve Christ, to suffer for Him and wait for Him when we consider the meaning of that word "reward."

Is it a question of solace? Hearken to Paul again: "The Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Wherefore comfort one another with these words."

HOW GOD COMFORTS US.

You have been called to stand by the open grave, you have looked upon the loved face for the last time, you have joined with the mourners in the funeral train, but how often have you heard this comfort ministered to the hearts torn and bleeding? Yet these are the words God puts upon our lips for just such times as these. Nor is the solace adapted merely to the bereavement caused by death, but to the trials and testings

that come to us in other ways. Take the words of James to the working men of his day, those who had their hire kept back by greedy and covetous employers, and whose cries had reached the ears of the Lord of Sabbaoth; "Be patient, therefore, brethren, unto the coming of the Lord,"—no mobs, no strikes, no boycotts; "stablish your hearts; for the coming of the Lord draweth nigh." Only Jesus can make our wrongs right.

BRINGING BACK THE KING.

You remember the story of David, king of Israel, when his ungrateful son, Absalom, whom he loved best, rebelled against him and drove him from his throne. The rebellion was soon quashed and Absalom himself slain, but David was an exile beyond the Jordan still. And one day the men of Judah, David's tribe, came together and began to talk about it. Their consciences were smiting them, and they said one to another, "Why say ye never a word about bringing back the king?" And when they began to think and talk about it they began to act, and they crossed the Jordan and brought him back.

I ask you,

Why say ye not a word of bringing back the King?

Why speak ye not of Jesus and His reign?

Why tell ye of His glory and of His praises sing,

But not a word about His coming back again?

How many in our churches today are testifying to the second coming of Christ? What are we doing to

hasten His return? When we become conscience-smitten upon this matter and begin to talk about it, we will begin to act, and to live and witness for Him in such a way that the day shall be hastened. God give us the grace to do it, and the love and the power!

ANDREW BONAR'S FAREWELL.

That dear old Scottish saint to whom I just referred, Andrew Bonar, visited this country once, sad for us he could not have visited it oftener, but on that occasion, as he was about returning home, New York friends gave him a farewell meeting. One of them, in closing an address, applied the words of Paul to Timothy to him, saying: "There is a crown of righteousness laid up for him which the Lord, the righteous judge, shall give him in that day." But Mr. Bonar, coming forward and holding up his hand for silence, concluded the quotation, adding: "And not to me only, but also to all them that love his appearing."

Ah! there is no respect of persons with God! Do you love His appearing? Are you longing for His coming? Are you ready should He come today?

The Moody Colportage Library

PRAYER

Answers to Prayer, George Mueller	M104
How to Pray, R. A. Torrey	M89
"I Cried, He Answered"	M138
Intercessory Prayer, J. G. K. McClure	M130
Prevailing Prayer, D. L. Moody	M6
Problems in the Prayer Life, J. O. Buswell, Jr.	M147

BETTER CHRISTIAN LIFE

Absolute Surrender, Andrew Murray	M54
Back to Bethel, F. B. Meyer	M98
Called Unto Holiness, Ruth Paxson	M182
The Christ-Life for the Self-Life, F. B. Meyer	M51
The Christian: His Creed and Conduct, Evans	M129
Deliverance from the Penalty and Power of Sin, O. R. Palmer	M135
First Words to New Christians, Robert Boyd	M114
The Faith That Wins, R. T. Brumbaugh	M151
God's Way of Holiness, H. Bonar	M152
Life, Welfare, and Victory, D. W. Whittle	M4
Light on Life's Duties, F. B. Meyer	M15
Meet for the Master's Use, F. B. Meyer	M63
Musings of a Mother, Doris Coffin Aldrich	M197
The New Life in Christ Jesus, C. I. Scofield	M146
Now That I Believe, Robert Cook	M194
The Overcoming Life, D. L. Moody	M44
Pilgrim's Progress, John Bunyan	M93
The Power of the Surrendered Life, Chapman	M40
Rivers of Living Water, Ruth Paxson	M181
The Secret of Guidance, F. B. Meyer	M32
The Spirit-Filled Life, John MacNeil	M49
Thoughts for the Quiet Hour, D. L. Moody	M81

MOODY PRESS, Chicago 10, Illinois • 35c each

The Moody Colportage Library

GOSPEL STORIES

Burton Street Folks, Anna P. Wright	M126
By Ways Appointed, Briggs P. Dingman	M166
Christie's Old Organ, Mrs. O. F. Walton	M57
The Crew of the Dolphin, Hesba Stretton	M61
Forty-eight Bernard Street, Clark	M134
In His Hands, Harriet Heine	M187
Jessica, Hesba Stretton	M50
Little King Davie, Nellie Hellis	M90
The Little Shepherd, Anna P. Wright	M163
The Jolly J's of Silver Creek, Brenda Cannon	M196
Mrs. Mary's Go-Tell, Mrs. S. R. Graham Clark	M136
Nobody Loves Me, Mrs. O. F. Walton	M23
On Silver Creek Knob, Brenda Cannon	M178
A Peep Behind the Scenes, Mrs. O. F. Walton	M72
Pilgrim's Progress, John Bunyan	M93
"Probable Sons," Amy LeFeuvre	M28
Rosa's Quest, Anna P. Wright	M115
The "True" Mystery Solved, Anna P. Wright	M176
Whiter Than Snow and Little Dot, Walton	M42

CHILDREN'S BOOKS

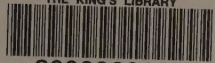
Aunt Hattie's Bible Stories, Harriet Fisher	M185
Good Neighbors, Brenda Cannon	M198
The Good Shepherd, Life of Christ	M18
The Story of Jesus, Harriet Fisher	M193

BIOGRAPHY

David Livingstone, Mrs. J. H. Worcester	M109
D. L. Moody, A. P. Fitt	M83

MOODY PRESS, Chicago 10, Illinois • 35c each

THE KING'S LIBRARY



3000026108



DATE DUE

--	--	--

The Moody Colportage Library

BIBLE STUDY

Bible Characters, D. L. Moody	M11
Bible Problems Explained, James M. Gray	M127
Bird's-Eye Bible Study, A. Patterson	M137
Difficulties in the Bible, R. A. Torrey	M116
Is the Bible the Word of God? W. G. Scroggie	M159
Men of the Bible, D. L. Moody	M71
Methods of Bible Study, W. H. Griffith Thomas	M161
Our Bible, Leach and Torrey	M64
Pleasure and Profit in Bible Study, D. L. Moody	M3
Practical and Perplexing Questions Answered, R. A. Torrey	M119
The Story of Daniel, Harriet Fisher	M191

FOR CHRISTIAN WORKERS

God's Picked Young Men, H. K. Pasma	M164
Miracles in a Doctor's Life, Walter L. Wilson	M167
Moody's Anecdotes	M66
Moody's Latest Sermons	M86
Moody's Stories	M76
The Power of Pentecost, Thomas Waugh	M70
Remarkable New Stories, Walter L. Wilson	M180
The Romance of a Doctor's Visits, W. L. Wilson	M162
Secret Power, D. L. Moody	M8
The Soul-Winner's Fire, John R. Rice	M183
To The Work, D. L. Moody	M9

MISSIONS

Souls Set Free, mission field miracles	M153
Vivid Experiences in Korea, Chisholm	M175

MOODY PRESS, Chicago 10, Illinois • 35c each

C0-AQV-137